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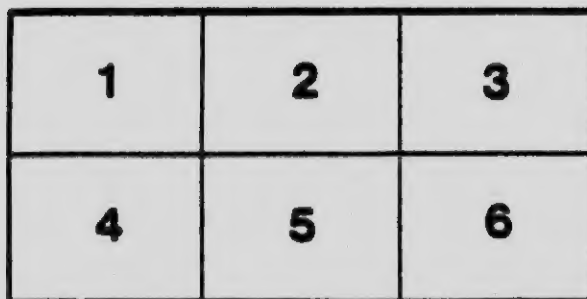
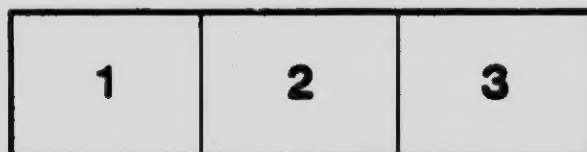
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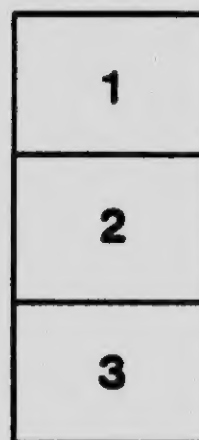
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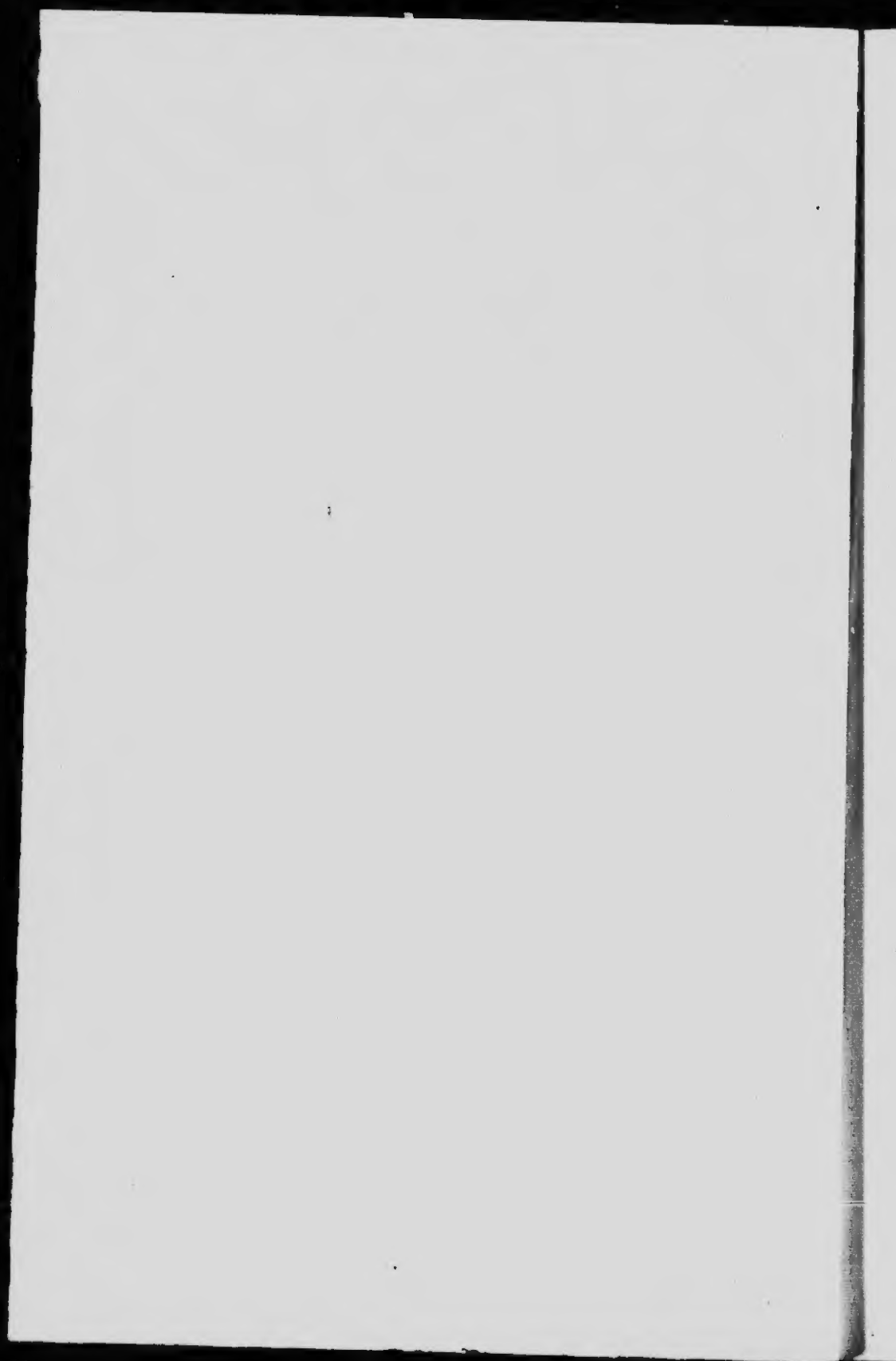
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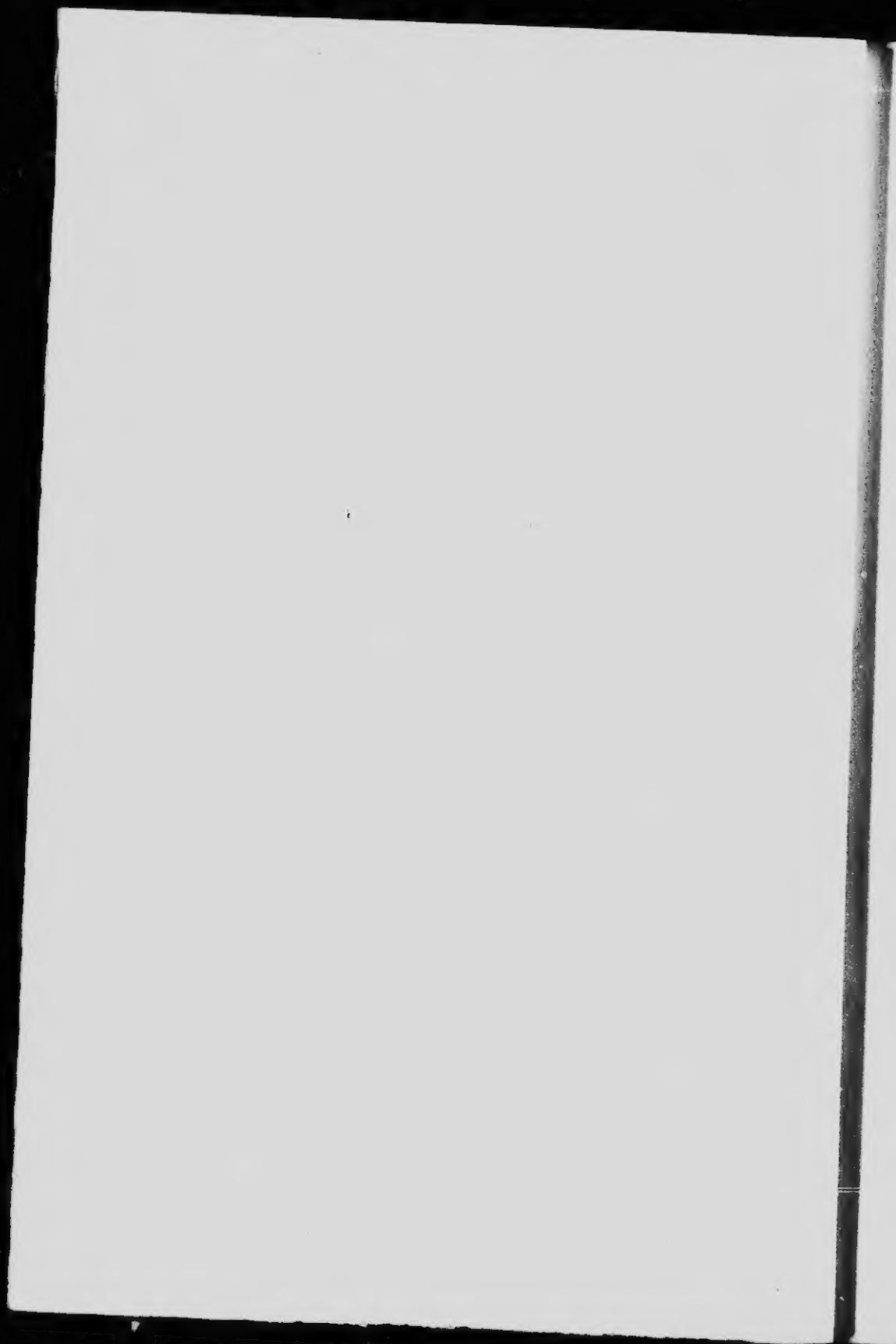
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DEEPENING SHADOWS AND
COMING GLORIES.



DEEPENING SHADOWS
AND
COMING GLORIES

BY
REV. A. SIMS

PRICE, \$1.00

REV. A. SIMS, PUBLISHER
TORONTO, ONT., CANADA

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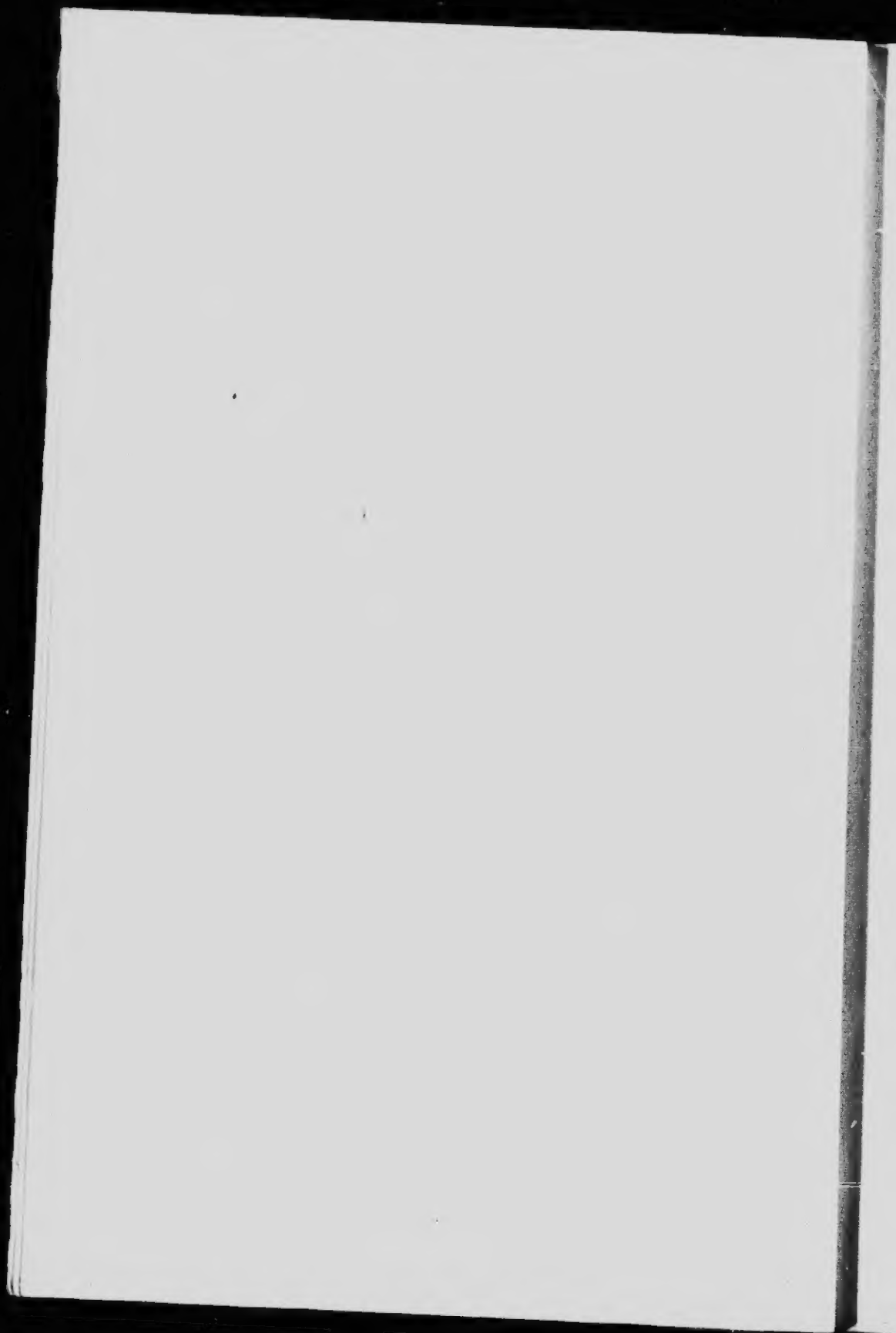
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PREFACE.

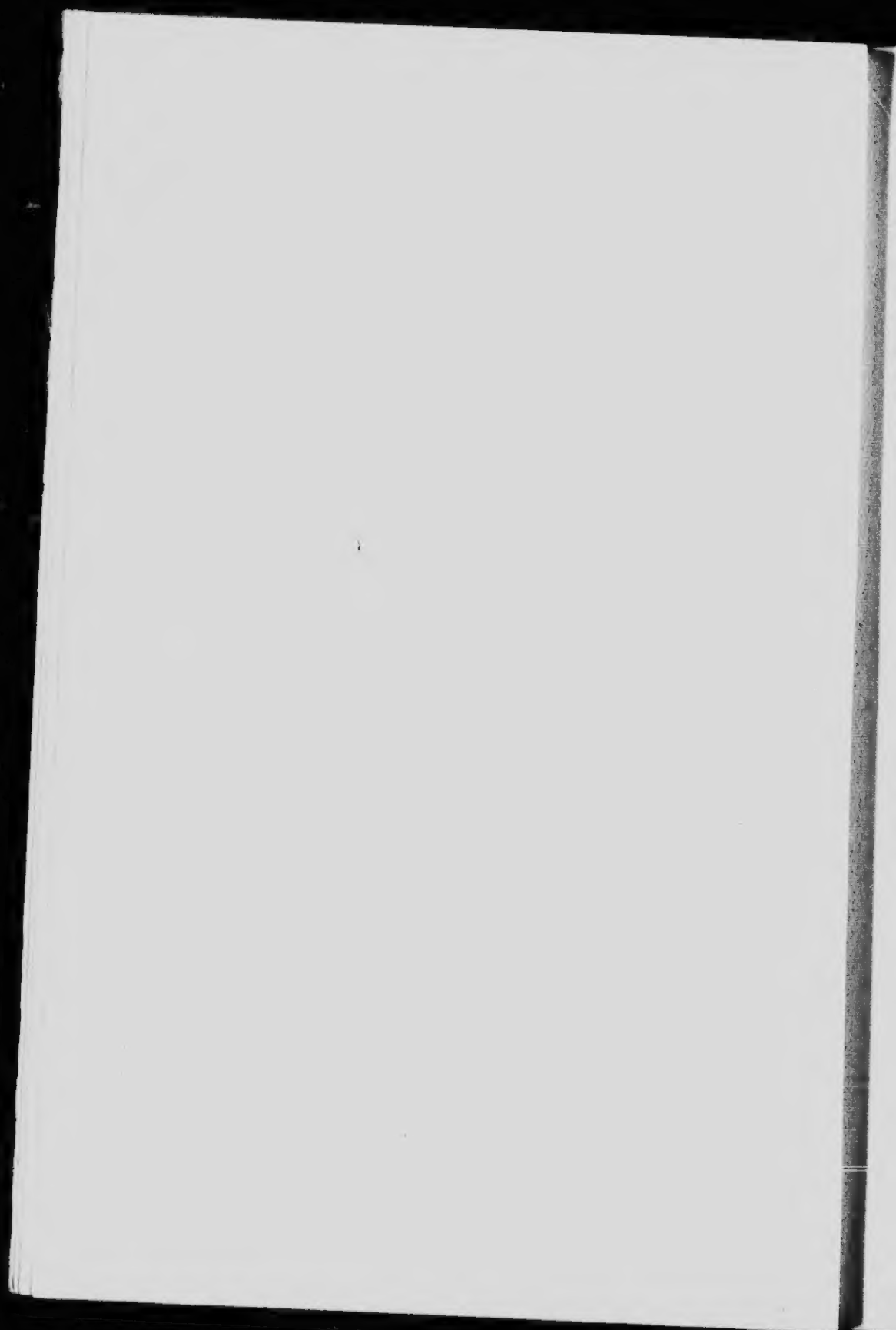
FOR many ages the glorious, precious doctrine of our Lord's return has been buried in oblivion. Of late, however, a gracious awakening on this all-important theme has been quite noticeable. Much darkness still prevails throughout Christendom. A great deal of reproach and prejudice has been heaped upon this truth by its association with many false and unscriptural doctrines. On this one account alone it has been despised and rejected by many. To help scatter this prevailing mist, and to stir up the people of God everywhere to be in readiness for the coming of the Son of Man we have written this book. May it prove a great blessing wherever it goes.

THE AUTHOR.



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DEEPENING SHADOWS AND COMING GLORIES.

CHAPTER I.

JESUS IS COMING AGAIN.

YES, the second advent of Christ is a fact, a glorious, indisputable fact. By an overwhelming array of unimpeachable witnesses it can be established that He is coming again.

1. We have the testimony of the Lord Himself. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself" (John 14:2, 3). "I will see you again, and your heart shall rejoice" (John 16:22). "Surely I come quickly" (Rev. 22:20).

2. The testimony of His angels. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

3. The testimony of the Holy Ghost through his Apostles. "Unto them that look for him shall he appear the second time without sin unto salvation"

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(Heb. 9:28). "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "The coming of the Lord draweth nigh" (James 5:8).

There is but one of Paul's epistles which does not speak of the coming of the Lord for His saints. Throughout the epistles it is held up as the comforting hope of every saint individually and of the Church collectively.

"Our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). "Waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). "Looking for that blessed hope" (Titus 2:13). "The patient waiting for Christ" (2 Thess. 3:5). "To wait for his Son from heaven, whom he raised from the dead, even Jesus" (1 Thess. 1:10).

Concerning the book of Revelation, Herder thus writes: "There is but one voice in it, through all its epistles, seals, trumpets, signs and prayers, namely, The Lord is coming!"

Rev. D. T. Taylor, in *The Quarterly Journal of Prophecy*, commenting on this same book says: "Maranatha rings through its chapters as do echoes among the hills. Epiphany opens and closes its pages. 'Behold, He Cometh!' starts the apocalyptic

strain, and 'Come quickly!' ends it. Herder might have added that in all the New Testament there sounds out that one voice. It is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that each and every one verse in twenty-five makes direct or indirect reference to that last grand, mighty presence of Christ on earth.

"The New Testament contains 7,950 verses. The appearing of Jesus, and the events connected therewith, are therefore made mention of in just 318 verses. This is full four per cent. of the entire book. Four per cent. announcing the advent judgment, the resurrection, and the eternal age!

"Thus on each and every page, in each and every chapter (or in such ratio), there echoes the one voice of which Herder speaks. Once in a page this neglected doctrine is thrust before the eyes of the Church. Every page rings out, 'Behold, He cometh!' Every page sounds this warning to the sinner, this comfort to the saint. As often as there are pages does the Holy Spirit point onward to the everlasting day, and upward to the returning Bridegroom and King. 'He is a guilty soul,' wrote Wesley, 'who seeks to hinder any saint from hearing this one voice.' How solemn the thought!

"The fulness of all prayer, the cry of the cen-

turies of His absence, the consummation of all sacred hopes, the last thought and wish which the soul is capable of flinging into the future, the ending of all times, the yearnings of all martyrs, the fond anticipations of the whole Church of God, living or dead, are all summed up in that universal, that solemn prayer, 'Thy kingdom come: come, Lord Jesus.'"

"Who that has ever looked carefully into the subject, but has been struck with the towering prominence which the Scriptures everywhere assign to the coming again of the Lord Jesus? The New Testament has more references to this particular topic than it has pages. Of all the seven or eight thousand verses of which it is composed, one out of every twenty-five points forward with eager gesture to the appearing again of the Lord Jesus. Again and again it is set forth as the great hope of the Church. There is not a Christian grace or virtue for the enforcement of which appeal is not made to it. Nor is there another subject upon which more stress is laid in all the Word of God. To many, indeed, it is anything but welcome. There be even professing Christians who would rather not hear about it, and who, if they could have their way, would erase it from the creed, and silence all preaching concerning it. But the religion of such is much aside from the Scriptures, and occasion is urgent for them to bestir themselves to re-examine and relay their founda-

tions. Christian faith and hope have no outcome but in the glorious Apocalypse of Jesus. And only when we come to understand that the coming again of Christ is the fulfilment of the things described in this book can we appreciate why so much is referred to that coming, and why the venerable apostle should here, at the end of his book, bow his hoary head, and say and write his solemn, 'Amen. Even so, come, Lord Jesus.'

"The truth is, my friends, there is no greater or gladder promise in all the Book of God than this last word of Jesus to His people, 'Yea, I come quickly.'

"It is the promise of promises—the crown and consummation of all promise—the coronation of all evangelical hopes, the sum of all prophecy and prayer. Nature and grace alike proclaim a glorified Messiah, come again from heaven in His almightiness, as indispensable to complete their appointed course. Nature calls for Him thus to come, to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator so long questioned and overlooked.

"But grace sends forth a still mightier call. If the whole creation groans and travails together in pain

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for the manifestation of the sons of God, how much more those sons of God themselves!

"And why should this not be our spirit? Compare the sordidness of this world with the crystal purity and splendor of the New Jerusalem. Think of the dust and dearth and soil and toil of earth in comparison with that River and Tree of Life which refresh and adorn and satisfy the dwellers in those eternal mansions.

" . . . Why should we wish to suffer and toil and sigh amid the miseries of a scene like this, when such a city of unchanging blessedness throws open its gates of pearl for our admission?

"Are we so in love with aches and ills, and wrongs and disappointments, and treacheries and diseases, and death-beds and graves, and torments and temptations of Satan, as not to be willing to be done with them forever? With what ardor, then, and delight and enthusiastic joy should we embrace this word of our Saviour, 'Yea, I come quickly'!

"Have we no mind for the realization of that precious 'liberty of the children of God'; no wish to behold our lowliness glorified in the glory of the Man of Nazareth; no longing to have our humble labors recognized and approved by our enthroned Redeemer; no appreciation of our persevering faith, of the consummation of our hopes and prayers, of the brightening of our love and charity into rewards

eternal and infinite? Ah! yes; everything in and about us, in the weakness of man and in the working of God, yearns and calls and prophesies of the coming again of Jesus—everything but the cold, unfeeling, unsanctified heart of man. But there, alas! no voice is heard going forth to bid the Lord of salvation welcome. People's hearts are inured to the world's corruptions; and how can they hail an immortality of meekness, simplicity, and love? Men's spirits are habituated to seek unholy ends by means still more unholy, and how can they endure the bringing in of everlasting righteousness? Their calculations and aims and hopes are bounded to things of time and sense, and how can they regard otherwise than with terror so complete a change as that when He who now rules behind a mass of permitted evils visibly assumes the reins of universal dominion! . . .

“But let all God's saints hold fast the blessed hope and lift up their heads as they see the day approaching. What is there to command our fondest joy, our gladdest anticipation, if not this coming day of our completed happiness and finished redemption?

“Fiction has painted the picture of a maiden whose lover had left her for a voyage to the Holy Land, promising on his return to make her his beloved bride. Many told her that she would never see him again; but she believed his word, and even-

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ing by evening she went down to the lonely shore, and kindled there a beacon-light in sight of the roaring waves, to hail and welcome the returning ship which was to bring again her betrothed. And by that watch-fire she took her stand each night, praying to the winds to hasten on the sluggish sails that he who was everything to her might come.

"Even so that blessed Lord who has loved us unto death has gone away to the mysterious Holy Land of heaven, promising on His return to make us his happy and eternal bride. Some say that He has gone forever, and that here we shall never see him more. But His last word was, 'Yea, I come quickly.' And on the dark and misty beach sloping out into the eternal sea, each true believer stands by the lovelit fire, looking and waiting, and praying and hoping for the fulfilment of His word, in nothing gladder than in His pledge and promise, and calling ever from the soul of sacred love, 'Even so, come, Lord Jesus.'

"And some of these nights, while the world is busy with its gay frivolities and laughing at the maiden on the shore, a form shall rise over the surging waves, as once on Galilee, to vindicate forever all this watching and devotion, and bring to the faithful and constant heart a joy and glory and triumph which nevermore shall end."

Says the sainted Samuel Rutherford: "The Lord

hath told you what ye should be doing till He come; wait and hasten, saith Peter, for the coming of your Lord. All is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to another as the ninth wave of the sea to the tenth; therefore sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself that the King is coming. Read His letter sent before Him (Rev. 22:20), 'Surely I come quickly.' Wait with the wearied night-watch for the breaking of the eastern sky, and think that ye have not a morrow; as the wise father said, who, being invited against to-morrow to dine with his friends, answered, 'These many days I have had no morrow at all.'

"I half call His absence cruel; and the mask and veil on Christ's face a cruel covering that hideth such a fair face from a sin-sick soul. I dare not challenge Himself, but His absence is a mountain of iron upon my heavy heart. Oh, when shall we meet? Oh, how long is it to the dawning of the marriage day? Oh, sweet Lord Jesus, take wide steps! Oh, my Lord, come over the mountains at one stride! Oh, my beloved, flee like a roe, or a young hart, on the mountains of separation. Oh, that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste

the Lamb's wife for her husband. Since He looked upon me my heart is not my own, He hath run away to heaven with it.

"O day, dawn! O time, run fast! O bridegroom, post, post fast, that we may meet! O heavens, cleave in two, that that bright face and head may set itself through the clouds! Oh, that the corn were ripe, and this world prepared for His sickle.

"The wife of youth, that wants her husband some years, and expects he shall return to her from over sea lands, is often on the shore; every ship coming near shore is her new joy; her heart loves the wind that shall bring him home. She asks at every passenger news, 'Oh, saw ye my husband? What is he doing? When shall he come? Is he shipped for a return?' Every ship that carrieth not her husband is the breaking of her heart.

"The bush hath been burning about five thousand years, and we never yet saw the ashes of this fire. He cannot fail to bring judgment to victory. Oh, that we could wait for our hidden life! Oh, that Christ would remove the covering, draw aside the curtain of time, and rend the heavens, and come down! Oh, that He who feedeth among the lilies would cry to His heavenly trumpeters, 'Make ready! let us go down and fold together the four corners of the world, and marry the bride!'"

In the crimson of the morning, in the whiteness of the noon,
In the glory of the day's retreat,
In the midnight robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary—
The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
Through the wandering throng, with motion strong and fleet.
Sounds His victor tread approaching with a music far and dim—
The music of the coming of His feet.

Sandalled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

He is coming, oh, my spirit ! with His everlasting peace,
With His blessedness immortal and complete ;
He is coming, oh, my spirit ! and His coming brings release :
I listen for the coming of His feet.—*Sel.*

CHAPTER II.

ON THE BORDERS OF A NEW ERA.

IN all ages of the past God has revealed to His people the approach of great incidents. When the clock of time has struck the appointed hour, in spite of scoffers or opposers, *the predicted events have occurred.*

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Ex. 12:41; Gen. 15:13; Acts 7:6).

Read carefully Jer. 25:11, 12; Dan. 9:2; Isa. 41:28; 45. 1. After seventy years of captivity in Babylon, *in exact fulfilment of the prophet's words*, Cyrus made proclamation for the return of the Jews. And please note, in connection with our Saviour's first advent, three chronological prophecies were fulfilled.

“From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince” was to be sixty-nine weeks or 483 years (Dan. 9:25). The edict of Cyrus was issued in B.C. 488 (by astronomical, historical and archæological evidence this date has been proved correct),

"and from this fortified epoch, B.C. 488, just 483 years (sixty-nine weeks of years) expired B.C. 5, and there the angel's prophecy demanded the advent of the Messiah—and just there He came in glorious agreement with the sacred prediction, indorsed by a delegation of angels as the veritable 'Christ.'"

"And after threescore and two weeks shall Messiah be cut off, but not for himself." Sixty-two prophetic weeks, or 434 years, reckoned from the completion of the wall of Jerusalem, B.C. 406, expired in A.D. 30, and in this year Jesus, the true Messiah of the Jews, was crucified.

"True chronology thus adds a strong additional proof of Jesus' Messiahship, by showing from evidence that even infidels are compelled to respect, that Jesus came into the world in strict fulfilment of prophecy, lived here just the length of time that intervened between the ending of the sixty-nine weeks that reached to the Messiah's advent and the sixty-two weeks, reckoned from another starting point, and ending at the cutting off of the Messiah, and finally died at the predicted time. Gabriel's great prophecy stands justified; Christ is shown to be the true Messiah; the Christ-rejecting Jew is condemned; the boisterous skeptic is rebuked; the infidel is forestalled, and God is glorified. In the light of these facts we stand, not upon the plausible platform of probabilities, but upon the invulnerable

reck of positiveness."—William Sheldon, in *Chronology and Prophecy Made Plain*.

Similarly, "from B.C. 418, when Nehemiah began to fortify Jerusalem, to A.D. 73, when the last Jewish fortification fell, was a space of just 490 years, or seventy weeks of years," the Jewish sacrifice and oblation having ceased earlier, in the midst of the week (the seven years of war), "leaving a part of the week to reach on to the 'end of the war,' when the last wave of desolation rolled over Jerusalem." (See Dan. 9:24-27).

And as surely as our Lord came *on time* at His first advent, censuring the Jews because they "*knew not the time* of their visitation" (Luke 19:44), just so certainly "at the time appointed the end shall be," or, in other words, when the 2,300 prophetic days (years) end, "Jerusalem shall be trodden down of the Gentiles" no longer. As this period must begin somewhere in the days of Nehemiah, with the establishment of the daily sacrifice, we must be very near its termination, and as corroborative evidence, it seems certain that Turkey, the power now treading down Jerusalem, must soon "come to his end with none to help him" (Dan. 8:13, 14, 19; 11:45). According to our Saviour, the proximity of the second advent is not a matter of which we can know nothing. On the contrary, we are informed that just as certainly as we know of the

approach of summer by the budding of the trees, "*so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand*" (Luke 21:31).

Over nineteen hundred years ago the apostles said they were already in the last days. The New Testament frequently describes the Christian dispensation by this term "the last days"—it being the closing period of this age, and ending in the last day. We, living at this late hour, are truly in the last of the last days, and hence have every reason to expect the sudden coming of our Lord.

The following testimonies only voice the convictions of thousands:

"The end of the world should not come, before (the Gospel) had been preached; but, when His Word should have so taken effect among all nations, that the people should be few among whom His Gospel had not been preached; so also should the time of the end be short (in its coming)."

Said Philip Melancthon, who died in 1560: "God showed to Daniel a series of monarchies and kingdoms, which it is certain have already run to the end. Four monarchies have passed away. The cruel kingdom of the Turks, which arose out of the fourth, still remains, and as it is not to equal the Roman in power, and has certainly, therefore, already nearly reached its height, must soon decline, and then will

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dawn the day in which the dead shall be recalled to life."

Said Henry Bullenger, who died 1575, on Rev. 10: "Christ swears that there is but one trumpet remaining; therefore let us lift up our heads, because our *redemption draweth nigh*."

Said Archbishop Edmund Sandys, D.D., who died in 1588: "As His coming is most certain, so the hour, day, month, and year is most uncertain. Now, as we know not the day and the time, so let us be assured this coming of the Lord is near. . . . That it is at hand, may be probably gathered out of the Scriptures. The signs mentioned by Christ in the Gospel, which should be the foreshadows of this terrible day, are almost already all fulfilled."

Said Bishop Hugh Latimer, who was burned in 1555: "'The Lord will not come till the swerving from faith cometh' (2 Thess. 2:3), which thing is already done and past; Antichrist is already known throughout all the world. Wherefore the day is *not far off*. Let us beware, for it will one day fall on our heads. Said St. Peter, 'The end of all things draweth very near.' St. Peter said so at his time; how much more shall we say so? For it is a long time since Peter spake those words. The world was ordained to endure (as all learned men affirm, and prove it with Scripture) 6,000 years. Now of that number there be past 5,552 years, so there is no more

left but 448 years. And, furthermore, those days shall be shortened: it shall not be full six thousand years; the days shall be shortened for the elect's sake. Therefore, all those excellent and learned men, which, without doubt, God hath sent into the world in these latter days to give the world warning, all those men do gather out of the Scriptures that *the last day cannot be far off*. Peradventure, it may come in my days, old as I am, or in our children's days."

Said Samuel Rutherford, 1643: "When we hear of wars and rumors of wars, the Judge's feet are then before the door, and He must be in heaven, giving order to the angels to make themselves ready, and prepare the sickles for that great harvest. Christ will be on us in haste. Watch but a little, and ere long the skies shall rend, and that fair, lovely person, Jesus, will come in the clouds, fraught and loaded with glory. '*We are in the last days.*' 'The day of the Lord is now near at hand.' The blast of the last trumpet is now hard at hand. The world's span-length of time is drawn now to less than half an inch, and to the point of the evening of the day of this old, gray-haired world."

Said Richard Baxter, who died 1691: "We daily behold the forerunners of His coming foretold by Himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though

the nations would say, 'My Lord delayeth His coming,' yet the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return?"

Said John Fletcher, in 1755: "It is remarkable that more books have been written upon the prophecies, these last hundred years, than were ever known before, and all—those at least that I have read—agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said '*to-day*,' shall we say '*never*'? and cry '*peace, peace*,' when we should look about us with eyes full of expectation? Let us not judge rashly or utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the meek, and building up in our most holy faith those who know in whom they have believed. If we are mistaken in forming conjectures; if the phenomena we hear of everywhere are but common providences; if these things happen not to us, but to our children (as they most certainly will, before the third generation is swept away), is it not our business to prepare ourselves for them, to meditate on them and to warn as many people as we can

prudently, lest their blood should be required at our hands, were they to fall in case of a surprise?"

Said Thomas Coke, LL.D., the associate of Wesley: "Near, even at the door, is the great day of judgment. The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver His faithful people, the faith of His coming will, in a great measure be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. If these things are insufficient to alarm the guilty, neither will they be persuaded though one rose from the dead."

Said Joshua Spaulding, preacher at the Tabernacle in Salem, Mass., 1796: "If our thoughts concerning the coming and kingdom of Christ be just, it is now time to watch for the midnight cry: 'Behold, the Bridegroom cometh!' The sixth trumpet, and also the sixth vial, are now passing over us, as the events of Providence do plainly show, and are drawing toward the close; and the seventh trumpet may daily be expected to begin to sound. Who knows how soon the seventh angel, with the voice of the last trump, shall proclaim—there shall

be time no longer—the mystery of God is finished?
O solemn sound!”

Said Dr. Adam Clarke, in his notes on Daniel 2, after referring to the 6,000 years of earth's duration as being then within one hundred and seventy-one years of its close, even according to his reckoning: “And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat, when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated by the bright beams of the Sun of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars forever and ever? What sort of persons should we then be in all holy conversation and godliness!”

Said John Clark, the Baptist, “a prisoner of Jesus Christ” in Boston, Mass., in 1651: “I testify that Jesus of Nazareth . . . who is gone unto His Father for His glorious kingdom, and shall *ere long return again* . . . and . . . the household of faith, which being purchased with

His blood as priest, instructed and nourished by His spirit as prophet, do wait in His appointments as the Lord in hope of that glorious Kingdom which shall ere long appear. . . . And so wait for His coming the second time, in the form of a Lord and King, with His glorious Kingdom according to promise."

Said Lorenzo Dow: "The ten toes of Nebuchadnezzar's image only remain; these times are eventful, and the signs are portentous. Let all the Israel of God be in a state of readiness for the coming of the Lord."

Said Reginald Heber, Bishop of Calcutta, who died 1826:

"The world is grown old, and her pleasures are past ;
The world is grown old, and her form may not last ;
The world is grown old, and trembles for fear !
For sorrows abound, and *judgment is near* !

"The sun in the heaven is languid and pale,
And feeble and few are the fruits of the vale ;
And the hearts of the nations fail them for fear,
For the world is grown old, and *judgment is near*.

"The world is grown old, but should we complain
Who have tried her, and know that her promise is vain !
Our heart is in heaven, our home is not here,
And we look for our crown *when judgment is near* !"

Says Spurgeon: "We stand on the borders of a new era. The present dispensation is almost

finished. In a few more years if prophecy be not thoroughly misinterpreted, we shall enter upon another condition. This poor earth of ours, which has been swathed in darkness, shall put on her garments of light. She hath toiled a long while in travail and sorrow. Soon shall her groanings end. . . . The hour is coming when storms shall be unknown, when whirlwind and hurricane shall stay their mighty force, and when the 'kingdoms of this world shall become the kingdoms of our Lord and of His Christ.' . . . I do look for His pre-millennial advent and expect He will come here again. Jesus our Lord is to be King of all the earth, and rule all nations in a glorious, personal reign. The saints, as being kings in Christ, have a right to the whole world."

Says Dr. Justin Fulton (in the *American* of Aug. 24th, 1889): "Armaments mightier than the world ever saw before are becoming features of the hour. Nations are arming, and yet there is no sign of war. What does it all mean? Those who study prophecy think they behold fingers pointing to world events that are to shake and confound the nations, and result in the overthrow of Romanism as a system, and of Rome as a city, and the inauguration of the King Immanuel, who is to reign without a rival, King of kings and Lord of lords. Is the marriage supper of the Lamb at the door? Is the white horse

to appear with the rider, 'Faithful and True,' who shall judge in righteousness and make war? *Is the end near?* Then truth is to triumph."

"We want to know what are the signs of the times so far as the night watches are concerned?

"First, the evening watch: When was that set? On the day of Pentecost the Porter took His place, and the evening watch was commenced, and the Church of Christ was all alive and awake. There is a lovely afterglow in the early part of the evening watch, and this was evident in the early days of the Christian Church. They had all things in common; their hearts were filled with the wondrous facts behind them, and the marvellous future ahead of them; they were watching for the morning, for they had seen the sunset which foretold the splendid day coming. But presently dissension crept into the Church; there was grumbling among the widows because they were neglected in the daily ministration; persecutions broke out, and the shadows deepened; and when the first century and the second century had passed and the pagan persecution was in full swing, it got darker and darker, and the evening watch ran out. And the Master came not. Then came the midnight watch, the period of the Dark Ages, and history says the corresponding word. The Dark Ages came on with the Papal persecution, which

had the effect of extinguishing all the lamps, and presently things were in the inky darkness of persecution. All slumbered and slept; deep sleep fell upon all, and hardly a single true Christian dared to hold his lamp up to be seen, because it meant death if that lamp were seen; and up went the shutters lest the light should shine through, and the lamp was kept so secret that practically it was of no use. But the Porter still watched, the Holy Ghost was never once without watching, never without His co-witnesses, never without some who were ready to be Christ's servants even unto death, the faithful martyrs. So the watch was maintained, though the watchers were few and scattered, and the lamps barely perceptible. Then the Church entered upon the cock-crowing watch. Many of us know how, about 2.30 in the morning, when sound asleep, we are horribly bothered by the crowing of a noisy cock, which wakes us up, and not only wakes us up, but wakes up all his brother cocks, and they go on one after another, and thoroughly arouse the sleepers. And it is curious to notice there are about eleven or thirteen of them, and they go on one after another in succession, about seven times. This is a troublesome thing, this cock-crowing, to sleepers; it affects all who are sound asleep, and there is many a private vow made to get these cocks disposed of somehow. Martin Luther was the cock who woke up the Church

of Christ. He was not a musical man, but he could crow loudly and wake up the slumberers. Of course they didn't want and didn't like to be awakened. It was extremely unpleasant, this harsh, startling crowing. It woke up even the old Pope of Rome, who certainly did not want to be awakened at all. And then, no sooner did Martin Luther start crowing than he woke up others to crow, and the cry spread all over Europe. Then came the revealing of the lamps, and, blessed be God, the lamps lit in the cock-crowing watch have never been extinguished and never shall. We would rather go through midnight experiences as watchers than let these lamps be put out by any power from any quarter—Romanists, Ritualists, Rationalists, etc.—but don't be surprised if there are attempts to put them out. The danger now is that we are inclined to revert to shades for our lamps, to tone down the light. But that won't do; the Master wants the lights to shine brightly. He says, 'No man lights a candle and puts it under a bushel,' and then He says, 'Ye are the lights of the world.' There are lots of lighted candles under bushels. All round there is compromise of truth, and the covering up of Scriptural doctrines. Get the bushels off, knock them off if there is no better way, but get them off somehow. Don't mind making a disturbance if only the light is allowed to shine. So the cock-crowing watch was

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a glorious time for watching and being awake, and for lamps being lit, and for the spread of glorious Reformation doctrine; and the cock-crowing watch has long since run out, and the Master came not in the cock-crowing watch. When then? We are in the morning watch now. And He must come in the morning watch. You can forecast your future, Christ says, by the morning and the evening signs: can you not forecast the signs of the times?"—*Prophetic News*.

"That which generally gives deepened interest to any event in the future is its proximity; and this element of interest pre-eminently attaches to the subject at present under our consideration. It seems to be for the most part agreed by the investigators of prophecy that the coming of Christ, to bring to a close this Gentile Economy, is very near at hand. And one reason for the belief is founded in the computed nearness of the expiration of 6,000 years from the creation of mankind. It is a mistake to suppose, as people generally do that only 4,000 years elapsed from the creation of Adam until the birth of our Lord Jesus Christ. Without doubt, one cause of that mistake is the erroneous chronology adopted in the marginal references of many Bibles, and has its foundation in Usher's inaccurate chronological scheme. But during the half century that has elapsed since the origination of his scheme,

other chronologists, such as Bliss, Bowen, Clinton, Gosse, Mahan, Shimeall, Savile, Seiss, Scott, etc., by more elaborate and correct calculations, have ascertained that the real age of the world at the time of the nativity of Christ, was somewhere between 4,118 and 4,138 Anno Mundi; and that consequently the 6,000 years most probably terminate near the end of this nineteenth century.

“There is no question but that the prevailing fallacy as to the conclusion of the 6,000 years being more remote than it really is, and the mistaken idea that they will not expire until nearly 2,000 years after the first advent of Christ, tends very much to lull people into a false security, and to make them indifferent and unwatchful in regard to prophetic signs, and events which are now more than ever transpiring. The incorrectness of Usher’s computations is sufficiently shown by the fact that he made the total period of the reign of the judges 385 years, instead of 450 years, which St. Paul, in Acts 13: 20 states to be the length of that period. This omission of sixty-five years from the reign of the judges, as well as other omissions, invalidates his calculation of 4,004 years, from Adam to Christ; and accounts for its being about 100 years shorter than it should have been according to the true reckoning, as shown by other recent chronologers.

“The widespread and well-founded belief has ex-

isted from the earliest ages, and has been fully set forth in the writings of the primitive fathers of the church, that as God created the earth in six days, and rested on the seventh day, and as in this aspect a day is with him as a thousand years, and a thousand years as one day, therefore six thousand years would be, as it were, the world's working week; and the seventh period of a thousand years would be the millennium of universal rest, and peace, and righteousness: during which Christ and His saints of the first resurrection will reign over this earth, and Satan be bound, as stated in Rev. 20. We have every reason to believe that the final decade of the 6,000 years has already set in, and that, therefore, most probably, in a few years' time the terminating events of this dispensation, such as the personal coming of Christ, the restoration of the Jews, the manifestation and reign of the personal Antichrist, the great tribulation of three and a half years, and eventually the introduction of the millennium, will be accomplished. A spirit of earnest prayerfulness and deep solemnity cannot fail to be engendered by a right consideration of these things."—*Food for Hungry Christians.*

"Nearly nineteen centuries are passed since the birth of Him born to be earth's King, and by whose magnificent era all civilized people count the rolling years. Is the end of the age near? Did he who sat

close to England's throne judge right? Are the thousands, yea, ten thousand heralds of His coming justified? It is idle to deny it. Witness the opening up of all the earth to civilized man, the coming overpopulation, the ripe age of all things, the fulness of prophetic kingdoms, the completeness of history, the march of empire, the waning of effete dynasties, the exhaustion of time prophecies, the proven inefficiency of man's rule over the earth, and the need of a just, supreme King to rule the world. Behold the strange, mad actions of mankind; the wild dreams of a fallen humanity; the delirious moods that rule the hour; the fevered state of society; the extravagance of the rich; the mutterings of the oppressed; the intensifying of all human action; the rush, the tumult, the unrest, the hurrying to and fro, as never before! Consider the distress and perplexity of bankrupt nations; the mad rivalry of kings; the *twenty-seven billions of debt crushing the world-powers*; the armed peace, the twenty-eight or thirty-six millions of soldiers under arms; the insanity of such vast militarism; the anger, jealousy, and fear that bodes ill for the world's peace, and the strain on governments that augurs catastrophe. Ponder the increase of crime, insanity, doubt; the intensifying of devilish sins; the increase of immorality and vice; the villainess of a race that wilfully refuses reform; the deliberate choice of states and ruling peoples for the

perpetuation of the liquor system; the determination of a gospel-enlightened majority to continue by law the making and sale of a cerebral poison as a beverage; the increase of narcotism by tobacco, absinthe, opium and all intoxicants; the increase of drunkenness, of Socialism, Nihilism, Communism, and every hellish order; the vileness of a race that hates reform, and that will not repent, to say nothing of the secularity that has come upon the Church, the destructive criticism that eats out faith in revelation, or of the dislike to hear or speak of our Lord's return. Think of the general alarm, the shiver of fear concerning what is yet to come; the cry of danger in the realm of science regarding the safety and stability of our planet; the strange auguries of near and unknown changes; the failures, the totterings, the mutations, the startling omens that thrill all hearts; the crashes that stun all ears; the whispers of coming ill. Watch and study all these and reply to the question, Is not the old world near its critical hour? And just as the fever increases in the patient until he appears consuming with fire; as the ship tips more and more to the central vortex when about to go down in the wild, dark sea; as the strain in a great crisis is greater and greater until men, appalled, gloomily inquire, 'What is coming next?' so does the world roll on while doom approaches swift and sure.

"Aye, the consummation cometh! It hasteth greatly. All ye who read, come into the Ark. Let the wide arms of mercy enfold you; for again an evil world will go down—this time forever. The pure and good will survive the crash of ruin and reign forever and ever. The thunder and lightning of judgment will blast sin and purify the universe. The new age will begin. It is stamped upon the earth, it is written in the sky, it is borne upon the winds, and all men see and hear and feel the signs of that coming crisis. Ten thousand heralds sound its approach. Ten thousand sins hurry on the judgment day. Ten thousand prayers hasten the Bridegroom's coming. We cry with the Jewish statesman, 'The great crisis of the world is nearer than some suppose!' Awake and watch!"—*Rev. D. T. Taylor, in Messiah's Herald.*

"When I look at all these things, the six thousand years nearing their close; the period of Popery's dominancy expiring; the earth exhibiting all the features that are to characterize the last days; the nations distressed, and their leaders tremulous with fear; history closing up; all the old landmarks of society invaded, and simultaneously giving way more or less before resistless innovation; the predicted cry, 'Behold, He cometh!' ringing through every land; the whole world becoming like a magazine, where a single spark may produce a

universal explosion, that must carry all existing things to desolation; our great men, and devout men, and nearly all thinking men, proclaiming the presence of some unknown change; and the Book of God which I have taken as my guide, telling me that when these things begin to come to pass, my Saviour and His kingdom are at hand—would I not deserve to be classed with the infidels and scoffers if I did not believe, and merit the condemnation of a hypocritical and faithless watchman, if I did not declare, that so it is, and that ‘THE END OF ALL THINGS IS AT HAND?’”—*Jos. A. Seiss, D.D., Lutheran Church, Philadelphia.*

“But you may say, objecting: ‘The majority of people don’t agree with you in regard to the possible nearness of the morning.’ But that is no objection. The majority of the Jews had no idea of the nearness of Christ’s first coming when it occurred. Only a few eyes recognized His star in the East when it appeared. Only a few out of the great throng of Hebrew worshippers had any apprehension of the wondrous event that was occurring.

“ ‘When came in flesh the incarnate Word,
The heedless world slept on;
And only simple shepherds heard
That God had sent His Son’

And Christ gives us intimation after intimation that it will be precisely so with His second advent—

that comparatively few will be looking for it; that the great mass will be astonished and overwhelmed by its suddenness."—*Rev. A. F. Gordon, D.D., of Boston.*

"To me the present time in the history of the world is grand beyond conception. We are living in the most eventful period of earth's history, and now to be living is sublime. The best work for God must be done in the next decade, and I deem it one of the *highest* privileges to have a hand in the matter. May God help us to be faithful to Him, and thus be faithful to *truth*. The rumbling of the chariot wheels of our coming Lord is even now heard by the *circumcised ear*. May God speed the day."—*Rev. F. D. Herr, D.D.*

"There may be many years of hard work yet before the consummation, but the signs are to me so encouraging that I would not be unbelieving if I saw the wing of the apocalyptic angel spread for its last triumphal flight in this day's sunset; or if to-morrow morning the ocean cables should thrill us with the news that Christ the Lord had alighted on Mount Olivet or Mount Calvary to proclaim universal dominion. O you dead churches, wake up! O Christ, descend! Scarred temple, take the crown! Bruised hand, take the sceptre! Wounded foot, step the throne! Thine is the kingdom."—*Rev. T. DeWitt Talmage, D.D.*

CHAPTER III.

THE MANNER OF HIS COMING.

No truth is more plainly taught in the Word of God than that this coming will be a literal and personal one. To evade the force of those Scriptures which prove this, and to make it appear if possible that Christ's coming is to be understood only in a spiritual sense, various are the theories which post-millennialists have invented.

1. It is asserted that Christ's coming takes place at conversion. The apostles Paul (Heb. 9:28), Peter (2 Peter 3:3, 4, 10), James (James 5:7), and John (1 John 3:2), had all been converted many years. Yet these verses show they were looking for Christ's coming as still future. The bread and wine are received from the date of conversion on through life. In 1 Cor. 11:26, Christ plainly commands that it be used "till He come." If conversion is Christ's coming, then Christians would cease communing when they begin.

2. It is also alleged that Christ's coming took place at Pentecost. But to show the unscripturalness of this plea it need only be stated that long after the day of Pentecost the disciples continued to talk of the coming of Christ as still future. The Holy Ghost who came on that auspicious event, and many years

afterward inspired the New Testament books, again and again declared Christ's coming as still future.

3. It is still further asserted that He came at the destruction of Jerusalem in A.D. 70. Twenty-five years after this event had taken place the Apostle John wrote "Come, Lord Jesus." In Acts 15:16 it is stated that the "tabernacle of David" is not to be destroyed but rebuilt when Jesus comes.

4. Another popular, but greatly mistaken and unscriptural theory represents death as the coming of Christ. Thousands of funeral sermons have been preached from the well-known words: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." This verse refers solely to the second advent, and how any minister of the Gospel can find in it the slightest reference to death is passing strange. For the sake of distinction we place these two events in contrast with each other as follows:

DEATH.

1. Death is the penalty of sin. "The wages of sin is death" (Rom. 6:23). "Sin, when it is finished, bringeth forth death" (Jas. 1:15).

2. Death comes as our great enemy. "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

CHRIST'S COMING.

The Lord's coming delivers from sin and penalty. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb 9:28).

Christ comes as our Friend and Bridegroom. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

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3. At death we simply rest from our labor. "And to you who are troubled rest with us," etc. (2 Thess. 1: 7.)

4. At death we are *unclothed*, and the body returns to dust. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5: 4).

5. Thoughts and experiences of death are painful. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow" (Psa. 116: 3).

6. At death the body is sown in corruption and dishonor, "It is sown in corruption . . . in dishonour . . . in weakness, (1 Cor. 15: 42, 43).

7. Death is the king of terrors. "My heart is sore pained within me: and the terrors of death are fallen upon me" (Psa. 55: 4). "It shall bring him to the king of terrors" (Job 18: 5, 14).

The coming of Christ brings us our *reward*. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

At the coming of Christ we are clothed with glorified bodies. "Our citizenship is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body," etc. (Phil. 3: 20, 21.)

The contemplation of Christ's coming is delightful. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13).

At Christ's coming it will be raised in incorruption and glory. "It is raised in incorruption; . . . in glory, . . . in power" (1 Cor. 15: 42, 43). Hence, "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. 8: 23). And as Dr. Chas. Hodge truly says: "The time of the resurrection of the body, or the manifestation of the sons of God, is the time of the second advent of Jesus Christ."

The coming of Christ is the advent of the Lord of glory. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 4).

8. Death has only to do with us *personally* and means a sad and tearful *separation* from loved ones here. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18: 33.)

9. When death comes our living friends die.

10. Satan has the power of death. "That through death he might destroy him that had the power of death, that is, the devil" (Heb. 2: 14).

11. Death has robbed millions of parents of their children. "Sin hath reigned unto death" (Rom. 5: 21). "Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2: 18).

12. Death has lorded it over all generations, and made the proudest bow to its awful sway. "It is appointed unto men once to die" (Heb. 9: 27). "By one man's offence death reigned by one" (Rom. 5: 17).

The coming of Christ concerns *all* Christians, and means a joyful *union of loved ones* here, as well as in heaven. "The Lord himself shall descend from heaven; . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4: 16, 17).

At Christ's coming our dead friends shall live.

Christ is the resurrection and the life. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 25).

The coming of Christ restores the little ones. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 13, 14).

The coming of Christ completely does away with death for His people. "He will swallow up death in victory; . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us" (Isa. 25: 8, 9).

In speaking of the death of her brother Lazarus, Martha said, "Lord, if thou hadst been here, my brother had not died" (John 11: 21). Significant words! Says H. L. Hastings: "No person died in Christ's presence. Even the thieves at the crucifixion did not die till after Christ died. Christ

attended no funerals, and preached no funeral sermons. He healed the sick instead of ending their lives. He broke up the funeral procession of the young man from Nain, and sent him home with his parents (Luke 7: 11-15)."

We are not commanded to love death, nor even to watch for death, but rather "his appearing" (2 Tim. 4: 8).

To show the folly of regarding death as the coming of Christ let any one insert the word "death" in the following passages which speak of Christ's coming and see how it will apply. "For 'death' shall come in the glory of his Father" (Matt. 16: 27). "When 'death' shall sit in the throne of his glory" (Matt. 19: 28). "Hereafter shall ye see 'death' sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26: 64). "Behold, he ['death'] cometh with clouds; and every eye shall see him" (Rev. 1: 7). "For our conversation is in heaven; from whence also we look for 'death'" (Phil. 3: 20). The only similarity between these two events lies in the fact that we do not know when we shall die.

Advocates of the popular theory of a *spiritual* reign during the thousand years involve themselves in some very serious contradictions of Holy Scripture. They insist that during this period there is no more war, that peace universally prevails, and that

thus it will be *till the Lord comes in judgment*. Now, Scripture teaches that until Christ comes, wars will never cease; that they will continue right down to the moment of his arrival. It further shows that when He comes the Antichrist and his confederates, "the kings of the earth and their armies," will be up in arms against Him and His saints. Not until after the appearing of Christ and His kingdom will the glorious prediction of Isa. 2:4 be fulfilled. In fact, there is not a single passage in the Bible that teaches universal peace this side of the Lord's appearing.

To show still further how utterly unscriptural is this modern idea of a spiritual coming let the reader carefully consider the following list of events compiled by Rev. J. M. Orrock. If it be true that Christ has already come, then we are confronted with the fact that none of the events referred to by this writer can ever take place, for one and all of them are directly connected with His second coming:

"1. No resurrection of the dead. But we read: 'The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28, 29); and this first resurrection—'the resurrection of life'—is by Paul connected with Christ's return, thus: 'For as in Adam all die, even so in Christ shall all be

made alive [or, have a resurrection]; but every man in his own order [tagmati—a military term for band, or cohort; so that our place in the resurrection will depend upon the company we train in now]: Christ the firstfruits; afterward they that are Christ's *at his coming*' (1 Cor. 15: 22, 23). If, then, He never comes, they will never be raised.

"2. No translation of the righteous living. So far as we know only Enoch and Elijah have been translated, or taken from earth to paradise without dying (Gen 5: 24 with Heb. 11: 5; 2 Kings 2: 1, 11 with Luke 9: 28-31); but it is declared that 'the Lord himself shall descend from heaven with a shout,' and 'then we that are alive, that are left, shall together with' the raised 'dead in Christ' be 'caught up in the clouds, to meet the Lord in the air,' and so be forever with Him (1 Thess. 4: 13-17). But if 'the Lord himself' never thus descends, we shall never thus ascend.

"3. No change of the mortal, corruptible bodies of the saints to a condition of immortality and incorruption: for that is to take place when our Saviour is revealed from heaven (Phil. 3: 20, 21). Till then Death on the pale horse will continue to ride over the fairest fields of earth, cutting down all classes.

"4. No manifestation of the Church with Christ in glory: for 'when Christ, who is our life, shall be

manifested, *then* shall ye also with him be manifested in glory' (Col. 3:4, R.V.).

"5. No coronation of the saints: for 'the crowning day that's coming' is 'when the chief Shepherd shall appear' (1 Peter 5:3, 4; 2 Tim. 4:1, 8). A crown denotes honor and reward, and these cannot be given until the work is done. Some, like Paul, have accomplished more after death, by their writings and influence, than they did when alive; hence the time of reward according to works is not at death (Matt. 16:27; Rev. 22:12).

"6. No perfect rest for the whole Church: for that is to be given 'when the Lord Jesus shall be revealed from heaven with his mighty angels' (2 Thess. 1:6, 7).

"7. No establishment in holiness: for that is to be 'at the coming of our Lord Jesus Christ with all his saints' (1 Thess. 3:12, 13; Eph. 5:25-27). Until then church-life development will be like type-setting—full of errors and liable to be upset. The final correction and electrotyping will be at the day of judgment.

"8. No due honor given to the trial of faith: for that is promised 'at the appearing of Jesus Christ' (1 Peter 1:7).

"9. No end to the need of patience; and so it is written, 'Be patient therefore, brethren, unto the coming of the Lord' (James 5:7, 8).

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" 10. No proper clearing up of life's mysteries. 'Therefore judge nothing before the time, until the Lord come' (1 Cor. 4:5).

" 11. No full salvation realized: for 'unto them that look for him shall he appear the second time without sin unto salvation' (Ileb. 9:27, 28).

" 12. No conferring of the grace promised to the faithful; for that is to be brought unto them 'at the revelation of Jesus Christ' (1 Peter 1:13).

" 13. No end to the observance of the Lord's Supper: for the limit of its observance is 'till he come' (1 Cor. 11:26).

" 14. No end to the rule of Antichrist: for the Lord shall destroy him 'with the brightness of his coming' (2 Thess. 2:1, 7, 8).

" 15. No dissolution of the present heavens and earth by fire and their renewal as the dwelling-place of the righteous: for that is to be when 'the promise of his coming' is fulfilled, and heaven ceases to retain Him (Acts 3:20, 21; 2 Pet. 3:4, 9-14).

" 16. No entrance of the redeemed into the kingdom of God: for that is to be 'when the Son of man shall come in his glory' (Matt. 25:31-34; James 2:5).

" 17. No judgment of the living and the dead (Acts 17:31 with 2 Tim. 4:1).

" 18. No fulfilment of the angelic promise: 'This same Jesus, which is taken up from you into heaven,

shall so come in like manner as ye have seen him go into heaven' (Acts 1:11).

"19. No end to the waiting time of the Church: for while we 'serve the living and the true God' we are 'to wait for his Son from heaven' (1 Thess. 1:9, 10).

"20. A blasted instead of a blessed hope will be ours; and yet we are taught to be 'looking for that blessed hope' of Christ's appearing (Titus 2:13).

"21. The scoffers will be right and the Church adown the ages wrong (2 Peter 3:3, 4).

"22. The Scriptures will be broken: for they promise it again and again (John 10:35, 36; Rev. 1:7; 22:7, 12, 20). The promises of men may fail from various causes, but 'the word of our God shall stand for ever.'

CHAPTER IV.

THE RAPTURE.

THIS term means "to be caught up" or "away," and refers to that period when the living saints, together with the dead in Christ will suddenly be drawn by divine power upward through the air to meet the Lord. Both Enoch and Elijah were caught up to heaven without dying, why then should it be thought incredible that such an event as this should ever take place? The apostle says: "Behold, I show you a mystery; We shall not all *sleep*, but we shall all be *changed*. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15: 51, 52).

"For this we say unto you by the word of the Lord, that we which are *alive* and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead* in Christ shall rise first: then we which are *alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4).

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thess. 2:1).

Commenting on the words "shall descend from heaven with a shout," etc., Dr. W. B. Godbey says: "From the word 'shout' you cannot get the full meaning, so I will give you the Greek word, 'keleusma' (?) which means the call of a general to his army, or a captain to his warriors. He simply comes down within calling distance. Of course you couldn't compare His voice to yours, for you could not summon the whole earth to meet you by shouting to them; but were you to try to call people from all parts of the earth, you would not stand down here in Cincinnati or in the Mississippi River Valley; but you would want to be as high as possible from the earth. So Jesus, when He comes, will call people into the air to meet Him, and the call will be heard by all His saints, and from all parts of the earth they will fly up to meet Him; and so, you see, He will not come close to the earth when He comes."

When will this glorious event take place? The Scriptures clearly show that it will occur before the great tribulation. "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things

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that shall come to pass, and to stand before the Son of man" (Luke 21:36).

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17: 34-36).

The last named verse shows that the taking away of the saints will be simultaneous. When that long-looked-for call is heard, in one place it will be night, further around the globe it will be morning, and further still noon-day; and hence all together will the blood-washed hosts rise to meet Him in the air "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). A careful study of the Book of Revelation will show that the saints will be safe in glory before any of those awful judgments of which it speaks will be executed upon a wicked world.

Who will have the unspeakable honor of participating in this rapture? From the verses already quoted it will be seen that the living saints, and the dead in Christ will all partake of this rich experience. At His coming in the air, the bodies of God's saints will, quick as a flash of lightning, be raised from the dead.

This is what the Bible terms "the first resurrection." "What a luxury it will be," says Rev. B. Carradine, "to get up a thousand years ahead of the general time, and stand on one's own grave, and shout victory in the face of the devil! What an experience to read the inscription on one's own tombstone, and walk among the graves of myriads who slumber on until the sound of the last trumpet! What a triumph over the adversary, who brought death into the world, to show him that the grave could not hold you, but that everlasting life had commenced in the very world which Satan had undulated with graves and whitened with bones and tombstones!"

G. D. Watson says: "This is the resurrection to which St. Paul alludes (Philippians 3:10, 11), 'That I might know Christ, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death, if by any means I might attain unto the out resurrection from among the dead.'

"The Common Version does not give at all the idea of the kind of resurrection that Paul referred to. He knew there would be two resurrections, and he knew that those who were raised in the first resurrection would form the bride of the Lamb, and reign with Christ in his millennial kingdom, and he had a divine passion to be in that number, and he knew that to be in that select resurrection there

must be a deeper knowledge of Christ and a deeper fellowship of his sufferings, and a more perfect conformation of his death than the great mass of believers would be willing to comply with in this life.

"This is the resurrection that the martyrs of the Old Testament had in view when they refused to tone down their testimony or compromise their faith or seek to escape from death, 'that they might obtain a part in this better resurrection' (Hebrews 11:35). In all ages of the world, those who have walked very close to God, and lived in great self-denial and fervent prayer, have had revelations made to them by the Holy Spirit of the great difference there will be in the next world between the ordinary and the extraordinary service of God. This select number, which Christ will gather to Himself at His second coming, has been typified all through the Scriptures. It is typified by the selection of Rebecca as the wife for Isaac. All of her father's family were servants of the true God, but she was a 'chosen one.' It is typified by the Lord's choosing the 'first born' of Israel for Himself. All Israel were God's people, but the 'first born' were specially chosen as His in a more eminent degree. This is why this select number is called in Hebrews 'the church of the first born.' This number is typified by the three hundred braves who stood with Gideon. This number is typified by those heroic Jews that went up with Ezra

from the Babylonian captivity. There were thousands of devout, God-fearing Jews that did not have the degree of courageous faith to leave Babylon and go up to Jerusalem. This number is typified by the five virgins, who not only had their lamps trimmed and lighted, but the vessels filled with oil, that is, filled with the Holy Spirit. Hence it is a gross perversion of all the Scriptures to represent all the saved ones of all the ages on a common level.

"No one will be raised from the dead, or caught up to meet Jesus at His second coming, who has not paid for that privilege in this life by a crucifixion to self, and deadness to sin and earth, and a degree of heroism and faith which God sees requisite to qualify them for such an exalted station in His everlasting kingdom. When the ambitious mother came to Jesus, in the Gospel, asking Him if her two sons might reign with Him when He came into His kingdom, referring evidently to His second coming, Jesus answered her by saying, that 'if they would drink of his cup, and share his baptism of death,' they might reign. Giving us to understand that it is a position open to any and every one of all the ages, who will consent to that measure of death, self-abnegation, and holy devotion sufficient to prepare them for it. This is the company represented by the five saints in the transfiguration."

Is it any wonder that the seraphic John Fletcher

"prayed fervently that God would count him worthy of being crowned in the first resurrection?" In the life of Mrs. Fletcher she distinctly mentions "her desire to be among the number that compose the Lamb's wife."

In Luke 19:35 the word "worthy" is in the *emphatic*, and should be rendered "very worthy"; and the word "world" is, in the Greek, "age," and not "world," and the words "resurrection from the dead" is in the Greek "the resurrection out from among the dead," referring expressly to the first resurrection. Hence this verse should be rendered, "But they which shall be accounted very worthy to obtain that age, and the resurrection out from the dead, neither marry, nor are given in marriage, for they are equal unto the angels," thus showing that it will require an extra degree of devotion to obtain a place in the first resurrection.

What will this glorious event mean to God's saints? It will be the time when their long expected rewards will be given. They do not, as some erroneously imagine, obtain their crowns and glory in heaven at death, but at the coming and kingdom of the Redeemer.

Dr. Macknight says: "The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's declaration, who told His disciples that they were not to come to the

place He was going away to prepare for them, till He returned from heaven."

This truth is plainly taught in the following Scriptures: "When thou makest a feast, call the poor, the maimed, the lame, the blind: for they cannot recompense thee: for thou shalt be recompensed *at the resurrection of the just*" (Luke 14: 13, 14). "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 3, 4). "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that *love his appearing*" (2 Tim. 4: 7, 8). "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory *at the appearing of Jesus Christ*" (1 Peter 1: 6, 7). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, *when his glory shall be revealed*, ye may be glad also with exceeding joy" (1 Peter 4: 12, 13). "And *when the Chief Shepherd*

shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5: 4). "And, behold, I come quickly; and *my reward is with me, to give to every man according as his work shall be*" (Rev. 22: 12).

Then will take place the marriage of the Lamb—glorious union with Christ in holy marriage. A certain writer says: "There is much about this stupendous event which we cannot explain. Just when and where it is to occur we may not fully know. Some time after the rapture and before the Epiphany and glorious appearing of Christ to begin His millennial reign we know it shall be. Somewhere in the air to which he has caught up His beloved ones and from which they have been watching the events of the stormy scene below shall be the place; but just what it will mean there is no language, there are no figures, and perhaps there are no sufficient faculties and capabilities in our human nature fully to understand. But this much is plain:

"It will mean some glorious union between us and our Redeemer. It will mean some joy surpassing all that we have ever known or dreamed of rapture and delight. It will mean some tide of love compared with which all human love is but as a drop to the ocean and a taper to the sunshine? Have you ever had a taste of some exquisite joy? Have you ever had a touch of divine peace and love? Do you

remember what it meant to know that you were pardoned and saved? Have you ever been comforted in some hour of sorrow by your Saviour's love? Have you ever got so near Him in the hour of prayer that His joy, and even His glory, perhaps, but for a moment filled and comforted your heart until everything was cheap in comparison. Perhaps it has been interrupted. Perhaps it has alternated with doubt and fear and many a sorrow, but can you remember some gleam of heavenly sunshine, some taste of heavenly wine? Oh, beloved, that is at least the alphabet with which to spell out the significance of heaven. That is enough to start with in measuring the meaning of this transcendent ecstasy. Just take the sweetest, brightest, gladdest moment you have ever known of the love of Jesus and multiply it by eternity and you can form some conception of the exquisite and transcendent rapture of the marriage of the Lamb."

But how unable is the best effort of man to describe the inexpressible bliss of that glorious union. Many glad and blessed seasons have the saints of God already enjoyed, and yet "more stupendous will be the demonstration, and higher and more entrancing the song; and more brilliant the glory and display when angel heralds will announce the nuptials of the Son of God and His chaste bride, whom He loved, and for whom He gave Himself, and who kept herself spotless amid temptation. For then heaven's ward-

robes will be emptied; and heaven's bells set ringing, and heaven's banqueting tables spread."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints" (Rev. 19: 6-8).

From the preceding remarks it will be seen that the rapture differs from the revelation in the following particulars, which are selected from that excellent book "Jesus is Coming":

1. Rapture means to be caught up, or away. Revelation (apokalupsis) means appearing or shining forth, or manifestation (Rom. 8:19).
2. The rapture occurs when the Church is caught up to meet Christ in the air (1 Thess. 4:15-17), before the tribulation; and the revelation occurs when Christ comes, with His saints, to end the tribulation by the execution of righteous judgment upon the earth (2 Thess. 1:7-10; Jude 14, 15).
3. At the rapture Christ comes for His saints (John 14:3). At the revelation He comes with them (1 Thess. 3:13; Jude 14; Zech. 14:5). He

certainly must come for them before He can come with them.

4. At the rapture Christ comes as the Bridegroom (Matt. 25:10), to take unto Himself His bride, the Church (Eph. 5:23-32). At the revelation He comes, with His bride, to rule the nations (Rev. 2:26, 27; 5:10; 12:5; 19:5).

5. At the rapture He comes only to meet the saints in the air (1 Thess. 4:17). At the revelation He comes to the earth (Acts 1:11), and His feet stand upon the same Mount Olivet from which He ascended (Zech. 14:4, 5).

6. At the rapture the Church, like Enoch, is taken out of the world (Acts 15:14). At the revelation the millennial kingdom is begun (Acts 15:15-17).

7. In Luke 21:28 the rapture is referred to at the beginning of the tribulation. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Redemption here meaning the first resurrection, the same as in Rom. 8:23.) In Luke 21:31, the revelation is referred to, when "these things" (the tribulation) have COME TO PASS, and the kingdom of God draweth nigh.

8. The rapture may occur at any moment (Matt. 24:42). The revelation cannot occur until Antichrist be revealed, and all the times and seasons (which point to the day of the Lord), in Lev. 26,

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Daniel and Revelation be fulfilled. The revelation ushers in the day, the day of the Lord (Luke 17: 30; 1 Thess. 5: 2; 2 Thess. 1: 7-10, and 2 Peter 3: 10-12).

I am waiting for the coming of the Bridegroom in the air ;
I am longing for the gath'ring of the ransomed over there ;
I am putting on the garments which the Heavenly Bride shall
wear,
For the glad home-coming draweth nigh.

CHORUS —

Oh, the glad home-coming, it is swiftly drawing nigh ;
Oh, the sad home-longing will be over by and bye.
Lo! the Bridegroom cometh, holy watchers soon will cry,
For the glad home-coming draweth nigh.

I am letting go the pleasures and the treasures, worldlings prize,
I am laying up my treasures and ambitions in the skies ;
I am setting my affections where there are no broken ties,
For the glad home-coming draweth nigh.

I am hasting on the coming of the Bridegroom in the air ;
I am sendi'g forth the gospel of the Kingdom everywhere ;
I am warning saints and sinners, for the summons to prepare,
For the glad home-coming draweth nigh.

I am watching for the rising of the morning star's first ray,
In my heart its beams have risen as the harbinger of day ;
Christ in me the hope of glory, every moment seems to say,
"Lo! the glad home-coming draweth nigh."

Oh, the joy of meeting Jesus and the loved ones gone before !
Oh, to be where sin and sorrow, pain and sickness come no more !
All my heart is turning ever to that everlasting shore,
Where the glad home-coming draweth nigh.—*Sel.*

CHAPTER V.

THE GREAT TRIBULATION.

THIS term is generally used to designate the entire period of earthly history, between the rapture and the revelation. That a succession of terrible judgments await this Christ-rejecting world is plainly taught in the Scriptures. "And there shall be a time of trouble, such as never was since there was a nation even to the same time" (Dan. 12: 1). "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21). "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5: 3). "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26: 21).

Rev. J. O. McClurkan, in his book, "Behold, He Cometh," says: "The world's midnight is yet to come. That was a dark day when the flood swept the antediluvian world into the pit. It was a dreadful day when the fiery billows rolled over the fair plains

of Sodom and Gomorrah. It was a sad day when Pharaoh put his heel upon the Israelitish heart in the dark night of Egyptian bondage. The fall of Jerusalem and the Babylonish captivity was a severe stroke, but far worse that of the siege of Jerusalem under Titus, when mothers ate the flesh of their own dead children, and untold horrors reigned supreme. Fire and flood, war, pestilence, and famine, have all contributed their dark chapters to the world's history. But . . . there is an awful time coming, the darkness of which will overshadow all the tempestuous epochs of the past, and might very appropriately be termed the world's midnight."

Earth, what a sorrow lies before thee,
 Unlike it in the shadow's past,
 The sharpest throes that ever tore thee,
 Even though the briefest and the last !
 I see the shadows of the sunset,
 I see the dread avenger's form,
 I see Armageddon's onset,
 But I shall be above the storm.
 There comes the moaning and the sighing,
 There comes the hot tears heavy fall,
 The thousand agonies of dying,
 But I shall be above them all.—*Sel.*

We invite the reader to note the following characteristics of this period:

1. It will be a time of judgment on apostate Christendom. Professing Christians who conform to

this world are charged in the Scriptures with spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God" (Jas. 4:4). The woman referred to in the 17th chapter of Revelation undoubtedly refers to fallen churches, and the terrific judgments portrayed in this and the following chapter will have their fulfilment in that dark hour when an enraged world makes war on all Christless religions, pillaging, destroying and burning them in one awful conflagration.

2. It will be a period of spiritual desolation. Think of it. The world will not have a single spiritual church in it! Can the reader imagine what this world would be even now with all true Christians removed from it? "Doubtless there will be plenty of nominal Christians and Laodicean churches left, with their worldly choirs, fashionable preachers, and godless members. But it will be a sad day for this world when every one who knows God is taken away; when not even the dust of a single sleeping saint is left. With the salt all gone, corruption will have full sway."

3. It will be a period of dreadful wickedness. The reign of terror in France affords a striking illustration of what befalls a nation which utterly rejects and blasphemes the God of heaven. In her frenzied

fury she not only banished God from her government, and the name of God even from her coins, but attempted to banish Him from the universe. A certain writer, in describing the condition of that unhappy country at this time, says: "She stood up and blasphemed His name, and defied His power, and dared Him to send His thunderbolts and do His worst. But God did not need to send the lightning to blight that impious nation. He simply let her alone. All moral restraints were removed. The hell in her own heart burst forth. The guillotine and the revolutionary axe did surer execution than the lightning. Suicides and murders turned France into a slaughter pen. The Seine actually ran with blood. The children of murdered parents so enraged the officials that they herded them together, and shot them down like brutes." If one country can produce such a scene of hellish deeds as this, what will it be when the whole world runs riot?" For a description of some of the forms of diabolical evil which will then exist read the 16th chapter of Revelation.

4. It will be the period during which Antichrist will reign on the earth, supported by the false prophet. (See Chapter VI.)

5. It is that period when the judgments of God will be poured out like plagues upon a guilty world. Space will not permit of more than a brief outline of these terrific woes. In Rev. 6: 3-17 we are intro-

duced to the first instalment of them. Under the second seal the horse described is *red* or fiery, which means the hue of blood. The work of this horse and of his rider is definitely stated to be the taking of peace from the earth. Fancy a world with no peace in it, but full of hatred, and malice. War, murder and violence are let loose, and every one's hand is raised against his fellow. Human life will be of no account in that day. Nor is it difficult to see how even now everything is tending to just such a condition of society as is here described. Under the third seal there is a *black* horse seen. This color is emblematic of dearth and famine. Bread will be so fearfully high in price it will be as much as a man can do to secure the bread he himself will need, leaving nothing for his family and his other wants. But even at these fearfully high prices there wont be wheat enough, and people will be driven to eat barley, the food of horses, and the beasts of burden. Gaunt famine will sweep over the land. How can it be otherwise? "Take away peace from the earth, and inaugurate universal wars, civil strifes, and bloody feuds and terrible scarcity of the means of subsistence must follow."

Under the fourth seal another horse and horseman are seen still more terrible in their appearance. The horse is of a pale, death green. The rider is Death. Power is given him over the fourth part of the earth

to kill with sword, famine, pestilence, and by means of the wild beasts of the earth. "A state of general war and bloody strife is terrible enough, but when to it is added scarcity, black hunger, desolating pestilence and the ravages of wild animals—when as in this instance, death takes the reins and the living world is overrun by the legions of the dead, then comes the 'great and terrible day of the Lord.'"

Under the fifth seal we have an awful picture of persecution and martyrdom. Those who make any effort in those days to live for God and testify to the truth, will be compelled to go through fire and blood. In fact this seal is a revelation of nothing but slaughter for the saints.

We pass on to notice the opening of the sixth seal. "And I saw when he had opened the sixth seal, and there was a great shaking; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell to the earth, as a fig tree sheddeth her untimely [or winter] figs when shaken by a great wind. And the heaven recoiled as a book [or scroll] rolling itself together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the captains of thousands, and the rich, and the mighty, and every slave, and every freedman, hid themselves in the caves and rocks of the mountains. And they say to the mountains and to the

rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; because the great day of his wrath is come, and who is able to stand?" (Rev. 6:12-17, Revised Text). What a lurid picture this is! What an awful day that will be when the vibrations of this seal shall be felt throughout this universe, "turning sun and moon to darkness and blood, convulsing the firmament, shaking down the stars, and moving mountains and islands from their places; not the ignorant only, but the philosophic and the learned—kings and magnates of science and state, and all classes and kinds of men, together rush from their dwellings, strike for the caverns, cry out like terrified babes, confess to the presence of a divine power whose existence their superior learning had put down as a fable, and with one accord now preach and proclaim the advent of a day which they had pronounced impossible."

Awful, however, as are these manifestations of divine wrath, what follows is still more dreadful. And, be it remembered that all this occurs in answer to the prayers of the saints! Think of it, ye despisers, and wonder! "Here, prayer moves the Son of God—moves eternal Majesty upon His everlasting seat; sets the highest angels in motion; brings on the awful scenes of the day of judgment; influences the administrations in the heavens and induces wonders upon the earth." "And the angel took the censer

and filled it out of the fire of the altar, and cast it into the earth" (chap. 8:1-5 R.V.). This same fire which wafts the prayers of the obedient to the very throne of God, kindles the hell of the unbelieving and disobedient. When this illustrious angel emptied the fiery contents of his censer toward the earth "there followed thunderings and lightnings, and voices and an earthquake." The very climax of the day of judgment is here described. God evidently intends to repeat the plagues of Egypt on a larger and more awful scale. The trumpets of chapter 8:6-12 show that bloody hail and fire pour upon the world with such unexampled fury that the third of the earth is burned, and a third of the waters of the sea are actually turned into blood. Should any one doubt the possibility of such a thing let him read Ex. 7:20. Following this dire calamity another third of the waters is so embittered with wormwood or absinthe that wholesome drink becomes scarce and great mortality is caused. "And the fourth angel sounded, and the third of the sun was smitten, and third of the moon, and the third of the stars, so that the third of them should be darkened, and the day should not shine the third of it, and the night likewise." The effect of this judgment is to hinder the ripening of fruits and harvests, filling this poor world with chilling blasts and sickening gloom.

In chapter 8:13 and 9:1, 2, John hears a fifth

angel sound. He beholds a fallen star in the earth, which evidently means an intelligent being, as things are distinctly ascribed to "him" which could not be said of a mere meteor. To him is given the key of the bottomless pit or abyss, and he lets forth from their prison some of its horrid tenants. "As soon as the mouth of the pit is opened, a thick blackness issues from it like the black smoke of a great furnace—a blackness which fills the air and obscures the sun; and out of the smoky blackness proceed living things, horrible in shape, malignant in disposition, and armed with power to afflict and torment men's bodies. John calls them *locusts*, but they are supernatural, infernal, not earthly locusts. They neither consume nor injure any of the grass of the earth, or any green thing, or any tree. They do not appear to eat at all, though they have teeth like the teeth of lions. They are winged creatures, and their flight is noisy, sounding like chariots and horses rushing into battle. They seem to dwell mostly in the air and in the smoke and darkness. Neither is there any indication that they are capable of being caught or killed. The *forms* of these creatures are particularly described. They are a sort of infernal cherubim—antipodes of the living ones conjoined with the heavenly throne. The horse, the man, the lion, the scorpion are combined in them. Their general appearance is like horses caparisoned for battle. Their heads are sur-

mounted by the semblance of crowns, seemingly of gold. They have faces resembling the faces of men. They are hairy, with hair like women's hair. Their backs and breasts are encased as if with iron plates, after the manner of a Roman soldier, and they have tails of the size and shape of a scorpion. Their dimensions are not given. Scorpions vary in size; some kinds are six inches in length. Figuring to ourselves, then, an outline of body, the tail of which would correspond to the size and make of a large scorpion, we reach formidable proportions.

These horrible creatures have a certain degree of intelligence. Commands are addressed to them. They are able to distinguish between those who have the seal of the living God upon their foreheads and other people. They have a king whom they obey. Earthly locusts have no king. This king is not Satan himself. It is Satan who opens the door for the egress of these hosts from the pit; but their immediate king is one of Satan's angels—"the angel of the abyss."

But the destructive power of these locusts is limited. As Satan was not allowed to touch Job's life, so these creatures are forbidden to kill men, and the sealed ones they are not permitted to touch at all. The extent of their power is to horrify and torment the men who have not the seal of God upon their foreheads. They inflict their torment by means of

stings, like the stings of scorpions. These stings are in their tails, which tails resemble scorpions.

The pain from the sting of a scorpion, though not generally fatal, is perhaps the intensest that any animal can inflict upon the human body. The insect itself is the most irascible and malignant that lives, and its poison is like itself.

These locusts from the pit are difficult to be guarded against, if they can be warded off at all, because they fly where they please, dart through the air, and dwell in darkness.

"The duration of this extraordinary plague is 'five months.' No single generation of earthly locusts ever lasts so long. Twice is the period mentioned, as if the Holy Ghost would call special attention to it, as marking the great severity of the plague. To be subjected to such intense anguish, and to have it endure for 'five months' fills out a length and breadth of woe which only they who feel can fully know. Death itself would be preferable to such an existence. Willingly, also, would the sufferers of this torment resign life in preference to the continuance of it in such torture if there were no interference to prevent death. But there is such interference. Not only are the locusts forbidden to kill, but the people afflicted by them are hindered from dying. The statement is that they shall 'fervently desire to die,' and 'shall seek death,' but the woeful peculiarity of

'these days' is that they cannot find death, and are obliged to live, whatever efforts they may make to escape from life. Perhaps these locusts themselves keep men from killing themselves. This trumpet accordingly introduces the very torment of hell upon the theatre of this world."

"And the sixth angel sounded, and I heard one voice out of the four horns of the altar of gold [which is] before God, saying to the sixth angel, who had the trumpet: Loose the four angels which are bound upon [over or near] that great river Euphrates. And there were loosed the four angels who had been made ready for the hour, and day and month, and year, that they should kill the third of the men. And the number of the hosts of horse [was] two myriads of myriads; I heard the number of them. And thus I saw the horses in the vision, and them that sat on them: they have fiery, hyacinthe, and sulphurous coats of mail; and the heads of the horses as it were heads of lions; and out of their mouths issueth fire, and smoke, and sulphur. From these three plagues were killed the third of the men, by the fire, and the smoke and the sulphur, which issueth out of their mouths; for the power of the horses is in their mouths, and in their tails; for their tails [are] like serpents, having heads, and with them they injure. And the rest of the men, who were not killed by these plagues, repented not from the works

of their hands, that they should not worship the demons, and the idols of gold, and silver, and copper, and stone, and wood, which can neither see nor hear, nor walk; and they repented not out of their murders, nor out of their sorceries, nor, *use of drugs*, nor out of their fornication, nor out of their idols" (Rev. 9: 13-21, *Revised text*).

As soon as these four bound angels are loosed from their places, vast numbers of death-dealing cavalry overrun the earth. Like the locusts, these are infernal horses. Their number is so vast John could not count them. He simply heard the number of them, "two myriads of myriads"—or two hundred millions—about one-sixth as many as the entire population of the globe! Just think of it! As Dr. Seiss remarks: "This one particular should settle forever that Turkish cavalry and the Moslem conquests are in no proper sense the subjects of this vision." These diabolical agents spread horror, agony, and the very elements of hell. To meet one of them face to face is certain death, either by burning or stifling. It is here recorded that by their agency one out of every three of the whole human family is destroyed from the face of the earth. For the sake of illustration we will suppose that the population of the earth, at the period here referred to, is twelve hundred millions. This one plague takes off no less than four hundred millions. The very contemplation

of such an awful slaughter makes one shudder. The length of this plague is equally extraordinary. The tormenting locusts continued for five months. This it would seem, is to last for one year, one month, one day, and one hour! "Think of having to live amid such perils and such scenes, subject every moment to be horrified, smitten, stung, stifled, and destroyed, for the space of three hundred and ninety-one days, with men, women, and children, associates and friends, suffering and dying about you every day and every hour, killed by the visible monsters of hell that throng about your path by day and about your dwelling at night! The mere contemplation of it makes one's flesh chill with horror! What, then, must it be for those who experience it?"

"And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lamps, which stand before the Lord of the earth" (Rev. 11:3, 4, *Revised text*). For a complete account of these remarkable persons the reader should carefully examine verses 5 to 14.

The two witnesses here described, we believe, are Enoch and Elijah. They not only have power to kill their assailants with fire, but otherwise to torment and afflict the wicked upon earth. At last they are overcome by the beast and slain. For three days and a half their bodies lie in death, exposed to the public

gaze. At the end of that time they have a most extraordinary resurrection. They come to life again, and in holy triumph ascend to the sky. At the same time a terrible earthquake occurs. One house in every ten in the city is overthrown; seven thousand men of name are killed by the disaster, and the earth itself rocks as if in the very throes of dissolution.

In chapter 12:12-17, and the succeeding chapter, we have an outline of the severe and bloody persecution of the worshippers of God under the dominion of the dragon, and the beast, or Antichrist. We are informed that as many as will not worship the image of the beast shall be beheaded, and that whosoever will not receive the mark of the beast in the right hand or forehead shall not be allowed to buy or sell. There will be no such thing as living under him unless he is accepted in the place of God and of Christ. All the known worshippers of the true God must then fly or die. This will be a terrible dilemma; but into it will all remaining Christians come when once the Hinderer is taken away, and the Man-child has been caught up to God.

More terrible and overwhelming than anything we have yet considered is the terrific outburst of divine wrath portrayed in Rev. 14:14-16. Here we see the angels of insulted Omnipotence gathering together, for their final destruction, all the various forces of evil. The grapes of wickedness are repre-

sented as dead ripe. Iniquity is ripened to the full. Earth has been reaped of its clusters of abominations, and now they are gathered together at Armageddon for the battle of the great day of God Almighty. All the armies and followers of Antichrist, and the false prophet, are grouped into one great pen of slaughter, which the apostle graphically describes as "the great wine-press of the wrath of God." Under the heel of Omnipotent power that wine-press will be trodden, and such will be the fury and extent of the dreadful slaughter that it is declared "blood came out of the wine-press, even unto the horse bridles, by the space of 1,600 furlongs." Just think of it, a river of human blood one hundred and sixty miles in length, and up to the bridles of the horses in depth! The very thought of it is enough to fill one with horror. Yet this is the doom that awaits the tyrants and monsters of evil in the great tribulation; this is the sure and certain end of the followers of Antichrist.

In chapters 15 and 16 the apostle goes over the same ground covered by the visions of the harvest and vintage, and completes the picture by giving still further particulars of that great and awful day. It is the last woe of the tribulation period, the seven last plagues which he here describes.

One angel pours out his bowl into the earth, and a grievous sore comes upon the men who have the mark of the beast, and those who worship his image. Their bodies are tortured with excruciating pain.

A second angel pours out his bowl into the sea, and it becomes blood and everything therein dies. And mark you, it is not simply a third of the sea which is here affected, but the whole of it.

A third angel pours out his bowl into the rivers and fountains of waters, and they, too, become blood. The followers of Antichrist, the men who with impunity have shed the blood of saints, will then find that, as a just recompense for their doings, there is nothing to drink but *blood*, and drink it they must, or die of thirst. Can anyone imagine a more dreadful plague than this?

A fourth angel pours out his bowl over the sun, the awful effect of which is to cause that luminary to blister and scorch men with fire. The prophet Malachi speaks of a day coming that shall "burn as an oven," and this is the fulfilment of those dread words. The same awful curse is predicted in Isa. 24:4-13. Burned to death will be the fearful, and yet common experience of thousands in that day.

A fifth angel pours out his bowl over the throne of the beast, and his kingdom becomes darkness. The prophet Joel foretells of this same day when he says, "The sun shall be turned into darkness and the moon into blood" (Joel 2:1, 2, 31). Our Lord prophesied of this event when He declared: "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall" (Mark

13:24, 25). This will be a literal darkness, a darkness as literal as that which fell on Egypt.

Is it any wonder, then, that with grievous sores on their bodies; with nothing but blood for drink; with the sun so hot as to be scorched alive, and with dense darkness covering the earth, that men in those days will actually gnaw their tongues for pain? Earth will have become like hell for wickedness; and it will also be like hell for darkness and torment. Will not these dire calamities bring men to their senses? Alas! they only blaspheme God and repent not of their sins. You that are waiting for seasons of affliction to bring you to repentance, learn from the example of the wicked in those dark days, that where the mercies of God have been finally rejected no judgment, however severe, can melt the obdurate heart of man.

The sixth angel pours out his bowl on or over the River Euphrates. By this stroke of judgment the waters of that river are dried up and a passage is made across its bed for the kings of the earth, by means of which their armies are gathered together for their final overthrow. Thus, what appears to them at that time a great favor and victory, in reality proves to be a deadly snare. To help on the bloody conflict the spirits of hell, like unclean frogs, go hither and thither, deceiving and alluring men on to their final overthrow.

The seventh angel pours out his bowl on or over the air, and at once there follow lightnings, and voices and thunder. There will be an awful roar and tempest in the elements. The greatest earthquake ever known to man will then take place. The great city of Jerusalem will be rent in three parts, and the cities of the Gentile nations will be universally ruined. The whole earth will be shaken by this terrible visitation. Oh, the death and ruin which will be wrought in that day! Added to all this is the statement that so great will be the convulsions of nature that "every island fled, and mountains were not found." Great hailstones, weighing at least fifty-six pounds each, if not more, fall out of heaven on men, bruising, crushing, and destroying human life, battering down walls, and staving in ships in every direction. Think of an earthquake so terrible as to lay men's abode in ruins, driving them to the open plains, with no shelter for their heads, and then this terrific hail coming upon them in all its relentless fury! Where can they fly for refuge then?

"Day of anger, day of wonder !

When the earth shall rend asunder,

Smote with hail, and fire and thunder !"

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man " (Luke 21:36).

CHAPTER VI.

WHO IS ANTICHRIST.

"For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:7-12, R.V.).

"And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads [the] names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne, and great authority. And I saw one

of his heads as though it had been smitten unto death : and his death-stroke was healed : and the whole earth wondered after the beast ; and they worshipped the dragon, because he gave his authority unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? and who is able to war with him ? and there was given to him a mouth speaking great things and blasphemies ; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them : and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth : if any man shall kill with the sword, with the sword must he be killed " (Rev. 13 : 1-10, R.V.).

Both of these quotations refer to the same subject—the one supplements the other. They both deal with a very mysterious being, known in Bible language as the Antichrist. This term signifies one absolutely opposed to Jesus Christ. It does not

simply mean a system or organization, but a *person*—a supernatural being. As Christ is the express image of the Father, so Antichrist will be of Satan.

From the above quoted passages and others of a similar import we gather the following points of information:

1. *He will be a great deceiver.* More especially will this be the case during the first stages of his career. Backed up by the performance of astounding miracles and great wonders, he will be able to deceive vast numbers then on the earth to their eternal undoing. We are told his working will be "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." It is in reference to these who will be thus influenced by him that it is stated "God shall send them strong delusion that they should believe a lie." This great usurper and deceiver will be received even by the Jews. Jesus told them on one occasion, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). This significant prophecy will then have a literal fulfilment. The Jews having returned to their own land in unbelief and rebuilt their temple (Isaiah 66:12) will actually make a seven-years' treaty with Antichrist, which the prophet graphically describes as "a covenant with death and an agreement with hell" (Isa. 28:15-18). On the expiration of three and a

half years Antichrist will break this covenant, and he will then be revealed to the Jews in his true character as "the Man of Sin," and next to Satan, the greatest imposter which ever appeared (Dan. 9:27). "The first three and a half years of the Antichrist will accordingly be very prosperous years for the Jews at least in a temporal point of view. Their population, wealth, and enterprise will be enthusiastically directed towards the old homesteads of their fathers and their holy city. With a rapidity unprecedented the most wonderful improvements will spring up in Palestine and Jerusalem. Considering the facilities of our times and the vast resources of this people, we can easily see that if word, duly certified and believed, were to go forth from their wealthiest and most influential representatives that their Messiah has come with great authority, power and miracle to fulfil for them in Jerusalem all that they have this while been carnally dreaming about him, it would, in a few short years, transmute the city of David into the greatest city of interest, wealth and influence in the world; and so sacred prophecy fore-announces that it will be.

"But the idol shepherd of these deluded people will prove himself the monster Desolater, from whom they shall come into the severest tribulations ever experienced by their race in any period of its existence. . . . They will find themselves

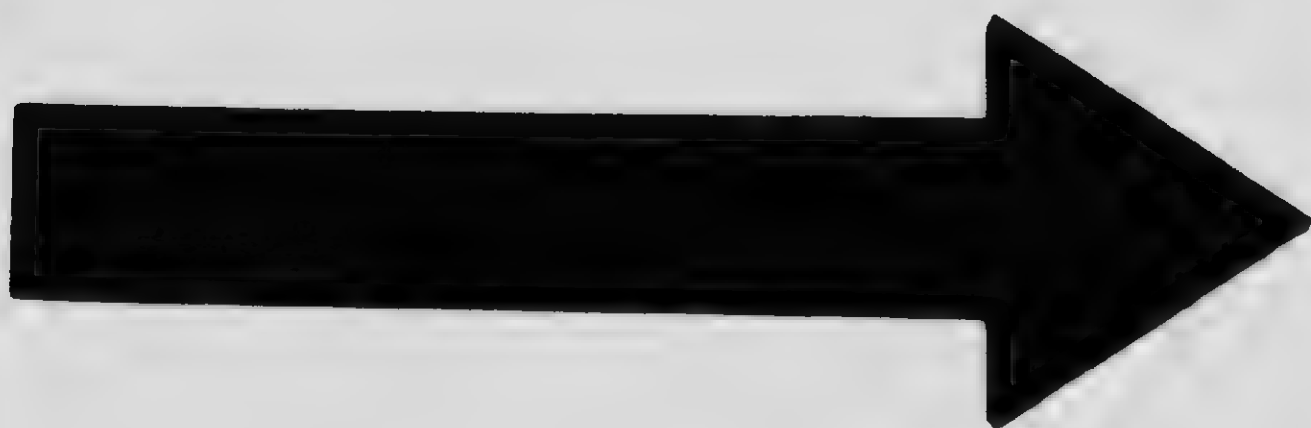
utterly helpless in the hands of the most monstrous tyrant that ever lived, compelled to become undisguised and openly branded worshippers of the devil, or lose every foot of ground they own, every office of authority they hold, every means of livelihood, every protection in all that is dear in life, every possession on which the hand of wilful power can be laid, and life itself, except as it shall be secreted in the desolate places of the mountains and wilderness, not daring to let itself be seen by any of the minions of the devilish power which then shall reign."—*Dr. Seiss, in "Voices from Babylon."*

2. *He will be a monster of iniquity.* During the period of his especial glory, which will be only three and a half years, he will blaspheme God, his tabernacle, and them that dwell therein. Doubtless he is the king described by the prophet Daniel, who "shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods," etc. The apostle says he will "exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God [the rebuilt temple at Jerusalem] showing himself that he is God." He will have his own image set up in the holy place to be worshipped. Awful as it may seem "he will set himself up to be the rival of Omnipotence, the superior of the great Eternal. The mere

thought of such pretensions makes one tremble . . . And yet to these heights of presumption and untruth does the proud selfwill of man lead." Satan once attempted this very thing before, and for doing so was cast out of heaven. One would imagine that after having met with such infinite disaster and defeat in this business he would be loth ever to attempt it again; but it seems that he intends in the person of Antichrist to make another and final effort to mount the very throne of God.

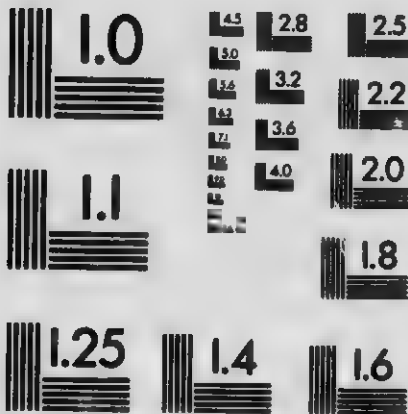
He will also be the embodiment of infernal rebellion. He is denominated as "that wicked," or, as the New Version more correctly translates this phrase, "the lawless one"—one who will make his own will the rule of his conduct, completely ignoring all human and divine laws. Disobedience to God was the first sin, and has ever since been the distinguishing mark of the apostasy. It was this spirit of lawlessness which made it well nigh impossible for even the apostles to exercise the authority which had been vested in them that they might direct the church aright; and in rejecting apostolic authority, they rejected the authority of the Head.

S. J. Andrews, in an article on "The Apostasy and Antichrist," in *Watchword and Truth*, for February, 1901, very truly says: "The disorder and confusion which everywhere prevail in the church, are the external signs



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of the prevalence of the spirit of lawlessness existing within. And this spirit is proof of the absence of love. 'If ye love me, keep my commandments.' It is to be noted that the loss of the first love is the sin reproved in the epistle to the church in Ephesus, the representative church of the apostolic age. The Lord speaks of the time before his coming when 'the love of the many shall wax cold.' Upon the loss of love to the Head necessarily follows the loss of love to the brethren, and with this loss disintegration and confusion. Every religious body knows this to be the case within itself. Voices are everywhere heard crying, 'Our lips are our own; who is Lord over us?' Everyone will be a law to himself. Thus the church is resolved into its separate units, and out of them will the Antichrist build his church.

"If this lawlessness prevail in the church, much more will it prevail in the world and among the peoples. If men do not fear and obey God, they will not fear and obey human rulers. Obedience to law becomes a matter of will or self-interest, and not of moral obligation. Governments, regarded as instruments for carrying into effect the popular will, and ever-changing, command no reverence. And when the existing bonds are dissolved, it is the strongest man who will rule, the largest brain, the sharpest sword. We thus see how out of the growing political

chaos the lawless one may come, one so pre-eminent in his endowments, and successful in all he undertakes, that the nations will say: 'Who is like unto him? Who is able to make war with him? This is he for whom we have so long waited, he will save us.' Thus we may see both in the church and in the world, the way preparing through the spirit of lawlessness for the great enemy."

Says Dr. Seiss, in the book already quoted from: "If people will be free thinkers and free doers, acknowledging no law but their own natural choice and pleasure, they should remember that they are doing exactly what makes the Antichrist Antichrist, and thus mark themselves as belonging to his foul herd. The Christian's law is not his own will, but God's will—God's will alone, always and in everything, bringing every thought into captivity to Christ. If it be not so with us, we are not of Christ, but of Antichrist. . . . The results are naturally to be anticipated. *The king will exalt himself.* The doctrine of man's native dignity, and the pratings about the sublime capabilities and powers of unregenerate human nature, will yet destroy this world. The kingdom is for the poor in spirit. The inheritance of the earth is for the meek. The royal road to exaltation is humility. Whatever differs from this is Antichrist; and Antichrist means certain damnation. Whosoever is proud and self-exalt-

ing, thereby takes part and position with Antichrist, endorses him, enacts him." No angel, nor archangel, not even God himself, can command the least respect from this wilful man, "for he shall magnify himself above all that is called God."

3. *He will exercise universal and despotic sway over mankind.* He will be a king, a mighty monarch, whose might is obtained through the energy given him by Satan; for the dragon gives him "his power, and his seat, and great authority" (Rev. 13:2). This king, the Antichrist, will be at the head of the ten kingdoms into which the countries which formerly constituted the Roman Empire will be finally divided, and these ten kings will agree to give him their power. It will also be given unto him to make war with the saints and to overcome them; and power will be given unto him over all kindreds, and tongues and nations, and all that dwell upon the earth shall worship him whose names are not written in the Lamb's book of life (Rev. 13:5-8). During his reign the two witnesses who had prophesied during that time will be killed (Rev. 11:3-7), and he will stop the daily sacrifice which had been resumed. He will have the power to kill those who will not worship the image of the beast. His mark or seal will be branded on the right hand or forehead of all his followers, and all who have not this mark or the name or number of the beast, can neither buy nor sell, and

consequently great and untold suffering will be endured. Yet with all his abominable and unspeakable iniquity it must not be forgotten that he is still a patron of worship. Through him Satan's forces will be organized for the last great battle, and fearful scenes of hellish carnage will follow.

4. *He will be the outcome of a widespread and deep-seated departure from God.* "That day shall not come," says the apostle, "except there come a falling away *first*, and that man of sin be revealed," etc., which means that the Lord will not return until after the manifestation of this apostasy, or falling away. This prophecy has not found its fulfilment either in popery or the popes. "The popes have received their exaltation and power as the pretended vicars of Christ, and not as His opponent. It seems to us, therefore, a great mistake to call them the Antichrist. Antiochus Epiphanes was in many respects a type of Antichrist. In his opposition to the worship of Jehovah, his sacrifice of the hated swine in the temple, and his merciless treatment of the Jews, he has given us a miniature picture of what the final Antichrist will do. But he passed away long before Paul and John wrote of the Antichrist to come. Likewise Mohammed may be in some sense a type, but is all." Fearful as the delusions of popery are, and dreadful and revolting as is the picture of what the popes have been, the apostasy

here referred to will be tremendously more awful. It will be no less than an entire renunciation of all that is divine, and the actual setting up as God of the lawless one himself. In speaking of the time immediately preceding His return, our Lord declared there should "arise false Christs, and false prophets, and lead astray if it were possible even the elect." The apostle Paul informs us that in the early days of the Christian Church "this mystery of lawlessness" was even then at work. The Apostle John says: "It is the last hour; and as ye heard that Antichrist cometh, even now there have arisen many Antichrists." And Peter lifts up his warning voice to the disciples of his day, and says: "Among you there shall be false teachers who shall privily bring in destructive heresies, denying even the Master that bought them." Yes, the spirit of Antichrist has long been in the world, denying the coming of Jesus Christ in the flesh, either in the past, or in the future. And all down the ages from its first appearance until now that spirit has been growing and deepening, and ever manifesting itself in a rapidly accumulating number of false teachers, false religions, and so-called religious organizations, which have been distinctly antagonistic to God's truth and to Jesus Christ. All these different forms of evil, heresies and corrupt religious systems the world over will at last head up in one person—the Antichrist, who will be all other

Antichrists in one. In that direction these forces are rapidly drifting now. By their increasing number, power, and affinity between each other they are fast paving the way for the advent of Antichrist. Hence, instead of Antichrist bringing in the apostasy as some have imagined, he is really the product of this apostasy. The hindering power which restrains his open manifestation we believe is the Holy Spirit, and when He withdraws at the rapture of the Church then this mystery of iniquity will be unveiled and the lawless one will be revealed. •

5. *He will come to his doom at the second appearing of Christ.* Nowhere is there given even a hint that anything can be done to arrest his progress and bring him to an end until our glorious King shall appear. No power on earth will be able to cope with him, "Yet he shall come to his end, and none shall help him." (Dan. 11:45). He shall "be brought down to hell [sheol], to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, *saying*, Is this THE MAN that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness and destroyed the cities thereof?" (Isa. 14:15-17.) With such glorious ease will Christ be able to vanquish him that it appears He will only need to breathe on him and he will be gone, actually destroyed "by the brightness of his coming." "Whom Jesus shall slay with the breath of his

mouth, and bring to nought by the manifestation of his coming" (2 Thess. 2:8). What this brightness is we are told in the language of Jesus himself, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Truly, "our God is a consuming fire" (Heb. 12:39).

CHAPTER VII.

FORERUNNERS OF ANTICHRIST.

FROM the preceding chapter it will be seen that instead of Antichrist bringing in the apostasy, as some have thought, he is really the product of this apostasy. As showing the truth of this, two striking instances may be given. The first is the spread of pantheism. The Bible doctrine of a personal God, the Creator and Ruler of this universe, lies at the very foundation of Christianity. This fundamental truth is denied by both atheism and pantheism. While atheism denies the existence of God, pantheism affirms "the unity of God and nature, of the infinite and the finite in one single substance," or, in other words, that nature, man, and God are one.

Writing on this subject in *Watchword and Truth*, February, 1901, S. J. Andrews says: "But to this single substance personality is denied by the more logical pantheists; and so, also, is the personality of man. Man is only one of many transient forms of finite being; but in the later pantheism he takes the supreme place. God comes to self-consciousness only in man, who is, therefore, the highest and fullest manifestation of the divine.

"The number of pantheistic philosophers is not

small, but the pantheistic spirit is seen in many who have little or no knowledge of the philosophy. It is seen in the current doctrine of the Divine immanence. This asserts that as God is everywhere He can create nothing out of or separate from Himself. Everything that exists is necessarily a part of Him, made out of His own substance.

"But passing by the metaphysical questions, we see that the Christian belief that man was created by God, and is absolutely distinct in essence from Him, and that he by disobedience came under the law of sin and death is rapidly becoming obsolete. The divine in man needs only development. There is no sin, only imperfection. The doctrine of the cross is a superstition becoming more and more antiquated. Jesus must take His place among men, divine only as all are divine. His ethical teachings and the example of His life are of value to the race; not His death.

"Thus we see how the pantheistic spirit puts aside the great obstacle to the appearing of the Antichrist—the belief in the Incarnate Son as the Saviour from sin. God, it is said, is incarnate in all men; and in this respect Christ holds no unique position. All are his sons. Nor is Christ the Saviour from sin by his death, for there is no sin. Nor has He any claim to be the one divine man, superior to all others, past and to come. Rather, the future will show those of

far higher and diviner type. Christ being thus dethroned, and made only one among many, the way is open to the Antichrist to assert himself as the highest embodiment of the universal divinity, and its completest representative. There is, therefore, no object worthy of worship but himse.f. And he has physical power to enforce his claims, for Satan has given to him 'his power, and his throne, and great authority.' Do men ask his credentials? He is able to show 'signs and lying wonders.' No one can stand before him, and all the world bows down and worss' him.

"Should it be said there is no evidence of such spread of the pantheistic spirit as is here affirmed, we may appeal to the literature of the day, to writings of its leading philosophers and scientists, and to the new theology everywhere displacing the old. Perhaps the most flagrant illustration of the way in which this spirit has secretly undermined the Christian faith may be seen in the rapid spread of Christian Science, so-called. The basis of this, as taught by its chief advocates, is the presence of God in all men. He is the all in all. He alone has reality. There can be no sin, no evil. Sin and disease are our mental creations. We have only to believe that they are unreal, and they disappear. There is no need of a Saviour, or of any mediator."

In confirmation of the statement made by the above writer as to the spread of this pantheistic spirit,

and the rapidity with which this new theology is gaining ground, we quote the words of Dr. Lyman Abbott, as given in a recent issue of the *Outlook*: "Formerly the Unitarian said, 'Christ cannot be God; He is merely man.' The Trinitarian said, 'Christ cannot be merely man; He is God.' We are beginning to learn that there is a human life in God; that there is a divine life in man; that *God is best seen in humanity* (*italics are ours*); that humanity is never seen at its best and truest self except as God dwells in it and makes it divine."

What bolder definition and endorsement of the very principle of pantheism could a person wish than this?

The second thing which is paving the way for Antichrist is the *spread of the theory of evolution*, as the explanation of the universe and of human history. Where this theory is accepted as regards our race, there is no place for the fall of man, nor for human sinfulness. If there be no sin, no atonement for sin is needed, and, therefore, no Saviour. Man reaches his highest stage by natural development.

We thus see how, throughout all Christendom, a great change in religious belief is preparing his way who shall deny both the Father and the Son. The cardinal principles on which Christianity must stand or fall are more and more denied, a personal God, the Creator, the Trinity, the Incarnation, human sinfulness, the Atonement, the return of Christ, the resur-

rection and final judgment. These in whole or in part, are already rejected in many quarters which still call themselves Christian.

If it be said, as it often is, that Christ is more honored to-day than for centuries, the question arises, In what sense is He honored? To it as the Saviour from sin? To it as the living and ruling head of the Church? Do men seek cleansing through His blood? Do they desire His return to complete His work of salvation? Or is He honored because of His ethical teaching, His blameless life, His humanitarian sentiments—in a word, as a social reformer? To His kingdom, of which so much is said, more than an improved condition of society, brought in, not by His return, but by higher intellectual and moral culture? Christendom is restless; it is not satisfied with the present, it seeks the removal of the sore existing evils; but it will have this, not through the personal return of the King, but through social reforms.

And here is the cunning snare, the attempt to have the kingdom without the King. The very reforms for which the world waits Antichrist will promise. He will remove the evils under which the people are crying; He will establish judgment and justice in the earth. He will not call men to bow down before the God of the Bible, who no longer exists in the faith of men, but to trust in himself as the Divine leader who will bring them into the promised land.

In a recent issue of the *Canadian Congregationalist*, Rev. W. H. Werriner, D.D., Professor of Biblical Literature, is reported as having made the following remarks at a meeting, held at Granby, Que., October 22nd and 23rd, 1900: "We should never presume that our children are wicked and need to be converted. Conversion should be an occasional experience, but not the rule." Again, in the issue of this paper for October 4th, this same writer says: "The cry for a simple Gospel is for the most part a senseless cry. A simple Gospel is a Gospel for simpletons."

With such men as Dr. Werriner as teachers in our seminaries is it any wonder that many of their students become full-fledged Unitarians?

In harmony with this teaching comes the startling announcement that Heber Newton, in a sermon on marriage, recently delivered, said: "When a man is rightly born into this world *he need not be born again*. He will be rightly born if his parents entered into marriage soberly and advisedly as God directs."

The unblushing boldness with which some men—and their number is daily increasing—can contradict the plainest teaching of God's word is fearful. We would like to ask Mr. Newton how on this ground he accounts for Cain's wickedness? Are we to infer that his parents did not enter into marriage "soberly and advisedly"? Was not Cain "by nature," a child of wrath even as others?

Closely connected with this doctrine is the increasingly popular theory of the universal *fatherhood of God and brotherhood of man*.

In exposing this very plausible but senseless delusion, Dr. King, President of Manitoba College, says: "It is difficult, if not indeed impossible, to reconcile its doctrine of the universal Fatherhood of God, and the correlative doctrine, the common sonship of the race, with the Saviour's use of the terms, Father and Son. For myself, I do not find a single passage in which one can claim with any degree of certainty that Christ makes use of the term Father, excepting when speaking either to disciples or of them; or, to put the point more definitely, I do not find one in which, addressing men not disciples, He says, 'your Father,' or speaking of them He says, 'their Father,' and yet on the supposition of the 'universal Fatherhood of God' how pertinent, how appropriate, it would have been to do so! In point of fact, the preachers who take this view of the Fatherhood constantly use this language in addressing men avowedly unconverted and most naturally. On the other hand, we do find Christ, in addressing the unbelieving Jews, saying in explicit terms, 'If God were your Father you would love me.'

"The correlative doctrine of the common sonship of the race is in still more obvious conflict with the teaching of the Gospels on the subject, especially with

the words, 'As many as received him to them gave he the right [R.V.] to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' It is true, these are not the words of Christ, but they are the words of John, not to say of the Holy Spirit speaking by him. They embody the view of sonship taken by the disciple who lay on Jesus' breast, and who, even apart from special inspiration, may well be supposed to have understood his Master's mind; and, according to that view, it is a sonship of believers, of those 'who are born . . . of God.' After all, how little does any other, any common sonship signify, except, indeed, as carrying with it the possibility of this highest one? A sonship that should be common to the unregenerate and the regenerate, to the sinner and the saint, to the wicked seducer and his innocent victim, how little would it mean to those possessing it! This could not possibly be the sonship, the contemplation of which led the apostle in a kind of ecstasy to exclaim, 'Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.' "

Perhaps those who have been ringing the changes on this delusive cry may be surprised to find that spiritualists have adopted their platform as follows: "The rock on which spiritualism stands is the uni-

versal fatherhood and motherhood of God, the universal brotherhood and sisterhood of man." Referring to the adoption of this platform *Watchword and Truth* says: "The Bible knows the fatherhood of God towards the family of faith, and the brotherhood of all who have been born of God through belief of the truth, but it knows nothing of the sentimental cant of which these men speak. It is a strange thing to find the men of to-day who stand as servants of Christ linked with demons, in their testimony."

Nevertheless, this idea of the universal Fatherhood of God and the brotherhood of man is rapidly gaining ground. The teaching of a large portion of ministers and college professors to-day is permeated with this subtle poison.

A conference of religions was held during the third week in November, 1900, in New York City. Among its leaders were the Rev. R. Heber Newton, of All Saints' Episcopal Church; Dr. T. R. Slicer, of All Souls' Unitarian Church; and Dr. Gustav Gatheil, the well-known Jewish rabbi. This conference has prepared a book of common worship for Christians, Jews, Hindus and other infidels. In it there appears Scripture from the Old and New Testaments, and from the sacred writings of the East. There are prayers from the Jewish ritual and the Episcopal Prayer Book, and also from the offices of the Eastern Church and of the Roman Catholic

Church; but, mark you, reader, every reference to the Lord Jesus Christ as the Deity in this significant book has been carefully avoided.

The Friend of Israel informs us that, "Father Hyacinthe, a French Catholic, who once, by refusing to acknowledge the dogma of papal infallibility, gave promise of being a great reformer, is at present endeavoring to found a church which shall include Christians, Mohammedans and Jews. When in Jerusalem lately he partook of the communion on the same day in Protestant, Greek, Armenian and Romanist churches, and afterwards attended a synagogue for worship!"

In harmony with this movement is the idea of Mr. W. T. Stead, who proposes a "reunion of the churches on the basis of an 'ideal church,' in which there should be included a theatre and a saloon!" This is certainly one step lower down than the proposal of Father Hyacinthe. And so the stream widens and deepens.

Another thing which is also preparing the world to receive Antichrist is "the already widespread and growing disbelief in any Satan, or kingdom of darkness; thus making his temptations more powerful and dangerous because the author is unseen." As Alfred J. Hough has truly expressed it:

" Men don't believe in a devil now,
As their fathers used to do ;
They've forced the door of the broadest creed
To let His Majesty through.
There isn't a print of his cloven foot,
Or a fiery dart from his bow,
To be found in earth or air to-day,
For the world has voted so.

" But who is it mixing the fatal draught,
That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain ?
Who blights the bloom of the land to-day
With the fiery breath of hell ?
If the Devil isn't and never was,
Won't somebody rise and tell ?

" Who dogs the steps of the toiling saint,
And digs the pit for his feet ?
Who sows the tares in the field of time
Wherever God sows his wheat ?
The Devil is voted not to be,
And of course the thing is true ;
But who is doing the kind of work
The Devil alone should do ?

" We are told he does not go around
Like a roaring lion now ;
But whom shall we hold responsible
For the everlasting row,
To be heard in home, in church and state,
To the earth's remotest bound,
If the Devil by a unanimous vote
Is nowhere to be found ?

" Won't somebody step to the front forthwith,
 And make their bow and show
 How the frauds and crimes of a single day
 Spring up ? We want to know.
 The Devil was fairly voted out,
 And of course the Devil's gone,
 But simple people would like to know,
 Who carries his business on ? "

Rev. Jas. Gray, says *The Alliance* in its " Press
 Echoes from Contemporaries," recently furnished a
 vivid illustration of the Protestant apostasy. It gave
 testimonies from seven ministers, representing the
 Baptist, Congregational, Episcopal, and Methodist
 churches, and leading men in every instance, who
 bore witness to the opinion that ignorance was no
 sin, that morality rather than belief in the Saviour
 were the passport to the kingdom of heaven, and that
 agnostics might enter Paradise as well as any other
 men. The human feeling of sympathy for the lost
 and erring, and the desire that all men might be
 saved underlying such expressions as these, are ex-
 periences which could only be absent from brutes.
 But for Christian preachers in high places to state
 such conclusions in the face of the plain declarations
 of Scripture to the contrary, is not only rebellion
 against God, but treason even to their fellowman. It
 may be polite but it is not faithful or kind to tell an
 agnostic he is going to be saved when God says he
 is going to be lost. We are earnestly exhorted to

convert Roman Catholics, and it is said they are legitimate soil for the implanting of the Protestant Gospel. But what gospel? Would a devout Roman Catholic be better or worse off in a spiritual sense to be diverted from a superstitious priest to a rationalistic preacher? Is the apostasy in the one case any more serious than in the other?

It is long since a noted Presbyterian divine, of wide influence in his denomination, read four chapters out of the "Bonnie Brier Bush," without note or comment, in lieu of a sermon one Sabbath evening, and as it "took well" he followed it up a week later with a running paraphrase on Whittier's "Swan Song of Parson Avery." What shall we say to these things? Why should not preachers such as these declare that agnostics can enter heaven? And why should not their hearers, and especially their younger hearers, agree with them? And why should not the missionary boards be reporting deficits? If honest agnostics can enter heaven, why not honest heathen? And if honest heathen have so good a chance, why waste our money and our efforts on their conversion to Jesus Christ?"

Referring to another incident than that recorded above, the *New York Sun* says, "Thus one by one Presbyterian theologians of distinction and wide influence in shaping the opinions of the ministry, are knocking down the pillars of the Christian faith."

This same paper says: "We are receiving evidence daily that the consequence of popular knowledge of the surrender of even clergymen themselves to the critical school, is tending to destroy religious faith to an extent never before approached in the history of religion. . . . The Rev. Dr. Lyman Abbot, for example, has classed the Hebrew prophets in the same category with Lincoln and other statesmen, giving a purely natural explanation of their prophecies as poetic insight, statesmenlike provisions, rather than inspired predictions of divine and supernatural authority. . . . When men who have founded their religious belief on absolute faith in the Bible as the Word of God, are told, and become convinced, that the Bible after all is only human literature of uncertain authorship and contradictory as demonstrable by science, what remains of our religion except a mere moral code? Accordingly, the bishops and other clergy who are undertaking to reconcile the destruction of the infallibility of the Bible with the dogma and doctrine of theology have entered upon an impossible task. They scuttle the ship, yet expect the crew to continue confident in its sea-worthiness."

Another thing which is preparing the way for Antichrist is the LABOR UNIONS, which are becoming so numerous and powerful. Under the reign of Antichrist all who have not the mark of the beast

can neither buy nor sell, and consequently will suffer greatly (Rev. 13:17). What an effective boycott that will be ! All the signs go to show that we are rapidly drifting in that direction. Nearly every product of labor has the union labor mark upon it. On the lining bands of certain lines of men's hats a globe can be seen as if to point out the world-wide influence of Antichrist's mark. Even bread is labeled, not to mention the union made cigars, tobacco, boots and shoes, newspapers and other articles.

In most of our cities it is almost impossible now for any one to secure employment unless he belongs to some secret oath-bound clique or labor organization to which he pays tribute, and by which he is ruled and domineered over. The heads of these clans order strikes, and men with sickly wives and hungry children are obliged to stop work at the command of men who draw large salaries for working their jaws. The editor of the *Christian* relates the case of a competent workman, stranded in New York, unable to get work at his trade without paying \$50 to join a secret labor union ! Think of that. He must pay \$10 a week for five weeks for the privilege of earning an honest living in the city of New York. And all this in a free country ! This is only a sample of what has now become a common experience.

The February, 1902, number of *Our Hope* states

that recently C. W. Pearsen, of the North-Western Methodist Episcopal University gave out a statement "that Biblical infallibility is a superstitious and hurtful tradition, that the Biblical stories of Christ's bringing the dead to life and of his walking on the water are poetic fancies and untrue."

How awful to think that such blasphemy as this could be uttered by a tutor of young men in a *Methodist University*! "How hath the mighty fallen!"

The editor of the *Minneapolis Times*, who is a friend of the Higher Critics as well as of Robert Ingersoll, says: "Robert Ingersoll's views to-day are the views of the advanced scientists of the times. His attacks upon the Bible are identical with the results of Higher Criticism, which are gradually being accepted by the churches themselves. His criticisms of the Scriptures do not differ in matter from the criticisms of Dr. Briggs, Prof. Andrew D. White, and other scholars who are studying the work from an historical and literary standpoint. The only difference lies in the tone of the treatment. Ingersoll discusses the subject in a flippant, bantering, mocking manner that shocks the sensibilities, while Biblical critics in better repute express exactly the same ideas in a dignified, reverential way that leaves no sting and gives no offence. As far as belief is concerned, Robert Ingersoll could occupy the chair of ethics in any non-sectarian college, or the pulpit in any Unitarian church."

This is a hard blow at the Higher Critics, and shows them up in their true character.

Referring to a sermon preached in Chicago by Rev. F. S. Sheets, D.D., a Methodist minister of that city, *Watchword and Truth* says: "Among all the foolish and wicked things recently said by ministers, this seems to be the most daring and shameful. He discusses card-playing, dancing, and theatre-going. Concerning the first he says: 'I see no harm in it and we do not care anything about the rules of the church.' The same is said of dancing. Of the theatre he says: 'Nearly all of my members attend . . . with my approval, as I see no harm in these amusements.' Of course as long as this preacher talks of 'no harm' he is advertising his own wrong attitude. A Christian is not a man avoiding harm, a man of negative qualities, but one who seeks good, does good, and defends good. But a man who can talk so lightly of these ways of wasting time and blunting morals, might easily be expected to go lower. One is scarcely prepared, however, for the following piece of cold-blooded paganism and criminal attitude of mind: Speaking of a case of suicide he said: 'My sympathy is with these poor old people, and I do not blame them for what they did. I told my wife once that if I ever got old and sick and destitute, I meant to open a vein or take morphine. She laughed at me, but I meant it, and I would not hesitate a

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moment to commit suicide, under such circumstances, and take all the chances of approval at the bar of God.' What awful blasphemy for a professed minister of the Son of God!"

The *North American*, of June 2nd, 1901, reports John Alexander Dowie as making the following blasphemous utterances from the platform of the Auditorium, Chicago:

"I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, but I combine in myself the attributes of prophet, priest, and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am he that is the living physical and spiritual embodiment of Elijah, and my commission to earth a third time has been prophesied by Malachi, by God Himself, by His Son Jesus, by Peter, and three thousand years ago by Moses. All who believe me to be in very truth all of this will stand up."

This paper declares that no less than three thousand people rose to their feet and greeted this declaration with cheers and hand-clapping! In *Leaves of Healing*, May 27th, 1899, he says: "I have a right to stand and say in Zion, you have to do what I tell you. Oh! the whole church? Yes! the whole church—Presbyterian, Congregational, Baptist, Episco-

pallians. It is the most daring thing I ever said. The time has come; I tell the church universal everywhere, You have to do what I tell you. Do you hear? You have to do what I tell you, because I am the messenger of God's covenant."

In April, 1899, he sent forth a general letter, commanding all tithes to be paid to him, personally, before a family, state, business or other debt obligation should be in any measure met. And "this order is to be obeyed, not discussed."—*Leaves of Healing*, Vol. 5, No. 24, page 449.

He also says that if permitted to live for twenty-five years, he would be the richest person in America.—*Leaves of Healing*, Vol. 3, No. 31, page 488.

Much more evidence of a similar character to the above could be given if it were necessary, but enough has been given to show most unmistakably that a fearful tide of unbelief has set in. The midnight cry will soon be heard.

CHAPTER VIII.

THE TWO RESURRECTIONS.

THE Scriptures do not teach that all the dead are raised at one time. Many overlook the fact that a partial resurrection of saints has already occurred. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27: 52, 53).

That two resurrections yet remain, differing in respect of time and of those who are the subjects of the resurrection, is a truth most explicitly taught in the following Scriptures: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15: 22, 23). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from

heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:13-16). "And I saw thrones, and they that sat upon them . . . and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verses 12 and 13 describe the second resurrection—that "unto damnation": "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. . . . And I saw the dead, small and great, stand before God. . . . And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them" (Rev. 20:4-14).

These three passages show very clearly the order or plan of the resurrection. First, Christ the first-fruits was raised. Then "at his coming" they that

are his will be resurrected, and together with the living righteous be caught up in the air. Finally, in the third passage we have the first resurrection completed by the resurrection of the tribulation saints, and the reign with Christ a thousand years is stated to occur before the rest of the dead are raised. According to the popular teaching the millennium will take place previous to the resurrection; but the above verses show most conclusively that it will take place *after*. The saints are to reign with Christ during the thousand years, but they cannot reign with him until they who are asleep in Jesus have passed through the resurrection state, and they who are then alive have been translated. Can proof be any plainer that Christ's coming is to precede the millennium?

To evade the force of the passage in Rev. 20: 4-14 those who place Christ's coming after the millennium have sought to make it appear that the first resurrection spoken of is simply a *spiritual* rising with Christ; or a resurrection of the principles and spirit of the martyrs. But such an interpretation is too absurd to be entertained by thoughtful men. As Dr. Stewart very pertinently remarks: "Just think of principles 'beheaded for the witness of Jesus'; principles which refuse to worship the beast; principles with foreheads and hands, on which they decline to receive a mark; principles on which 'the second death hath no power,' and which 'shall be

priests of God and of Christ.' According to the same interpretation 'the rest of the dead' must be principles too; so that there is left no resurrection at all." The fallacy of this theory is still further seen in the fact that these holy dead enjoyed the spiritual resurrection some time before they "were beheaded for the witness of Jesus." It was, in fact, on account of the spiritual life they enjoyed, and their unshaken faith in the word of God, that they became witnesses for Jesus and martyrs to the truth. How could a spirit be beheaded as they were?

Dean Alford, of great fame as a biblical scholar, in commenting upon this passage, says: "It will have been long ago anticipated by the readers of this commentary, that I cannot distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for three hundred years, understood them in the plain, literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents. A regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If in a

passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived—only at the end of a specified period after that first, if in such a passage, the first resurrection may be understood to mean a spiritual rising with Christ, while the second means literal rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual so is the second, which I suppose no one will be hardy enough to maintain. But if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

Tregelles renders Daniel 12:2 as follows: "And many *from among* the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those [the rest of the sleepers who do not awake at this time] shall be unto shame."

The two resurrections are also taught in the following verse: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28). The objection is sometimes raised that the word "hour" in this verse indicates

a simultaneous resurrection of these two classes; but the "hour" referred to here has already lasted nineteen hundred years; and here, as well as in other places of holy writ, this term simply signifies a long period. So, too, the "hour" in verse 25, referring to the spiritual quickening of men dead in sin, has already lasted nineteen hundred years and more. This being the case, surely the "hour" in verse 28, referring to the body, may well include the thousand years between the two resurrections.

The same interpretation should be given to John 6:39, 40, where Christ declares he will raise up those who believe in Him at the last day. "If," says the objector, "this is done at the last day, there cannot follow a thousand years before the unbelievers are raised." But Peter says: "One day is with the Lord as a thousand years, and a thousand years as one day." It should also be borne in mind that this "last day" is the great millennial day, which begins with and will end in resurrection and judgment.

A still stronger proof of two resurrections is found in the following verses: "But they which shall be accounted worthy to obtain that world, and the resurrection which is from among the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36, R.V.).

The Sadducees were grieved because Peter and John "preached through Jesus, the resurrection which is from among the dead" (Acts 4: 1, 2, R.V.).

"If by any means I may attain unto the resurrection from the dead" (Phil. 3: 11, R.V.)—not "of the dead," as in Authorized Version. The resurrection of the dead would imply that all the dead were raised simultaneously; but, "from the dead" obviously implies a selection—that some of the dead remain. Literally translated, it is "the resurrection out of the dead ones." Rotherham translates it, "the out-resurrection, that from among the dead." Ols-hausen declares that the "phrase would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise first." If the apostle refers to the resurrection of all the dead, of what special benefit was it for him to long so fervently that he might attain it "by any means," since he could not possibly escape it?

In all of the foregoing verses the resurrection referred to is that of a select class only—the righteous—and, therefore, it is very properly called "the resurrection of the just." "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14: 13, 14).

Professor Godet, who, at his death, was called

“one of the most eminent biblical scholars in Christendom,” says of Luke 20:35, that “it points to an elect number of risen ones, who shall come forth from the great multitudes of the dead, to take part in the happy era which is about to begin, and in which the rest of the dead are not to share.”

CHAPTER IX.

IS THE WORLD GETTING BETTER?

It is confidently asserted by many that it is; yea, that such wonderful progress is being made all along the line that very soon we shall have the millennium. This is indeed a rosy picture and is very popular with the great mass of fun-loving, fashionable, Laodicean church members. But will it stand investigation? Is it the doctrine of God's word?

In commenting on the familiar question, "What man, what of the night?" (Isa. 21:12) Rev. J. A. Gordon says:

"The judgments of God were gathering like a great storm over His people, when this taunting question was asked by their enemies. The prophet from his watchtower sent back the calm reply: 'The morning cometh, and also the night: if ye will inquire, inquire ye: return, come' (Isa. 21:12). As often as ye inquire, so often ye shall receive the same response. The morning cometh for the saints, however deep the gloom that surrounds them now; the night cometh for the sinners, however bright the sky that bends above them at present. This brief statement settles human destiny, and sums up human history. To those who receive Christ, His coming 'shall be as

the light of the morning, when the sun riseth, even a morning without clouds' (2 Sam. 23:4). Just as surely, those that know not God, and that obey not the Gospel, are journeying to 'a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness' (Job 10:22).

"A vast majority of the preachers and professors and periodicals of the church insist that 'the world is growing better.' They harp upon it continually. One hears it in almost every social circle and reads about it almost daily, until sick and tired of the combined ignorance and superficial view which lead to such a conclusion. The judgment is formed by contrasting the present with, say, two hundred years ago; and because education is more widely diffused; because public school-houses are found everywhere; because telegraph and telephone wires girdle the earth; because manufactories are established; because science makes progress and art flourishes; because the scoundrels are not punished with the swift and terrible penalties that formerly overtook them; because prisons are handsomely fitted up for their entertainment; because society puts on the thin whitewash of refinement and respectability, instead of displaying the brutal and vulgar vices of former years, shallow thinkers leap to the hasty inference that the world is growing better.

“But, in the first place, how can the world, by which, of course, is meant the unbelieving portion of mankind, grow better? Let the Christian reflect for a moment, and he will see how absurd is the statement constantly made. The mind of the flesh—that is, the world—‘is enmity against God: for it is not subject to the law of God, neither indeed can be’ (Rom. 7:7), is that which is enmity against God growing better? ‘The whole world lieth in the wicked one’ (1 John 5:19); is that which lieth in the wicked one growing better? ‘The Spirit of truth, whom the world cannot receive’ (John 14:17); is that which cannot receive the Spirit of truth growing better? ‘Because ye are not of the world; therefore the world hateth you’ (John 15:19); is that which hates the followers of Christ growing better? ‘I pray not for the world’ (John 17:9); is that for which Jesus does not pray growing better? ‘All the world may become guilty before God’ (Rom. 3:19); is that which is guilty before God growing better? ‘The world by wisdom knew not God’ (1 Cor. 1:21); is that which knows not God growing better? ‘That we should not be condemned with the world’ (1 Cor. 11:32); is that which is condemned growing better? Every Christian is exhorted to ‘be not conformed to this world’ and ‘to keep himself unspotted from the world’ (Rom. 12:2; James 1:27); not conformed to that which is growing better, to keep himself unspotted from that which is growing better?

"In the second place, not only would it be as wise to speak of sin growing better, or the devil growing better, as to talk of the world growing better; but those who claim that the last is growing better seem to be singularly blind to the fact that the march of improvement in man's social and outward condition does not in the least change his nature. Who exhibits the most bitter and unrelenting hostility to God and to His truth? Men of eloquence and genius and learning, like Darwin, and Huxley, and Herbert Spencer, and Ingersoll, and the great mass of philosophers and scientists. If culture is causing the world to grow better, how is it that the most godless and wicked cities on earth are Paris and Berlin, the source and centre of the noblest intellectual progress and prowess?

"In the third place, the statistics are against near-sighted optimists, who fan themselves with the perfumed delusion that the world is growing better. It is admitted that 12,000,000 more are born into the world every year than die out of it; and that every one of the 12,000,000 must be born again to enter the kingdom of God; and that at least three-fourths of the 12,000,000 are born in pagan or Mohammedan lands and that not 1,000,000 are converted in a year; so that the Church is not keeping pace with the growth of the world. But the optimists tell us from the figures that one of every two or three men and women

in the United States is a member of some evangelical church; whereas, the fact is that not one in ten or any community can be induced to attend church at all. The census has been taken of those who attend public worship in the principal cities of Great Britain and this country, and in every instance there has been a decided decrease during the last ten years. Surely no intelligent observer or reader needs to be told that the Church does not begin to keep pace with the growth of the population in any leading city in the land, nor can he fail to see with alarm the rapid spread of infidelity and unchecked worldiness in the Church, and of crime on the outside."

Rev. James Johnson, F.S.S., in "A Century of Christian Missions," published in 1886, said: "The heathen and Mohammedan population of the world is more by two hundred millions than it was a hundred years ago; while the converts and their families do not amount to three million. The numbers now generally accepted as accurate, and quoted by the church missionary and other societies, are one hundred and seventy-three million of Mohammedans and eight hundred and seventy-four millions of heathen, one thousand and forty-seven millions in all. . . . We mourn over the sad fact that the increase of the heathen is numerically more than twenty times greater than that of the converts."

This is the prospect in heathen lands, but how is it

in civilized countries, which are supposed to be under the full sway of the Gospel? Dr. T. DeWitt Talmage, who certainly was not a pessimist says:

"I simply state a fact when I say that in many places the Church is surrendering and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. . . . Within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four! Eternal God! What will this come to? Looking at the matter from whatever standpoint one will, there is no prospect of the world's being converted to Christ."

In further evidence of the world's moral deterioration we submit the following additional facts and figures, which are as awful as they are true:

The late Bishop Coxe, of Buffalo, did not, so far as we know, look for the speedy return of the Lord. But his eyes were open to the inroad of evils coming like a tidal wave over our land, and he faithfully sounded a warning voice, while many ministers are crying "peace, peace," and deluding the people with their optimistic delusions. We copy some of his remarks:

"The irreligion and destitution of millions, for

which Christians are largely responsible, may react on us, and quench our candle, if it be not taken from under the bushel where we hide it. The last days seem to have come, and the perilous times are upon us. The apostle's terrible portraiture of final apostasy is paralleled by what comes to us in journals as every day's report. Shameless nudity in bathing, and nudity in evening attire with lascivious dances long banished by Christian decorum from social life, are flagrantly characteristic of American manners; suicides, murders, outrages too awful to be named; scandalous marriages; husbands and wives slaying one another, or seeking divorces, which even heathen law-givers would not tolerate; the decay of family ties beginning with 'disobedience to parents' and the loss of natural affection—all this leading to scorn or contempt of magistrates; lawless revenges and cruel retributions; the decay of conscience in public men; the corruption of whole legislatures; socialistic anarchy and threats of warfare upon society, with torch and dynamite, and with nameless inventions, the product of our boasted science—such is the state of journalism of which the constant 'evil communications corrupt good manners,' or aggravate what is already bad. Worse than all, in some respects chronic cowardice has settled upon men who should be watchmen to discover, and martyrs to reform."

The standing armies of Europe, in the days of the

Crimean War, numbered three millions, and to-day they number twenty millions.

Statistics tell us that in the last decade murders have multiplied six times.

In fifty years the missionaries of Christian lands have won thirty thousand converts in China, while the avarice of Christian nations has brought one hundred and fifty millions of souls, in that great empire, under the doom and damnation of the opium curse; add to this the liquor traffic, pushed into Africa by Christian America and England, and slaying its hundreds where the Gospel saves one, then pause and reflect.

Mammoth fortunes in the hands of a few are a sign of the end.

Babylon was at its high noon, when less than five per cent. of her population owned all the realm.

Babylon was five times the size of present London; its walls were 338 feet high, 85 feet thick, and contained $1\frac{1}{2}$ more cubic yards than the great wall of China, which is more than 1,400 miles long.

Under the title, "Is the Church a Variety Show?" the New York *Sun* prints the following from a contributor:

"To the Editor of the Sun:

"DEAR SIR,—If the Church is losing her power over the masses, is she not responsible when we con-

sider the following illustrations of buffoonery, which must certainly detract from the respect and reverence due her?

“ ‘Second Congregational.—Ladies’ Society, foreign missionary department, 2.30 p.m.; 7.30 p.m., Pancake Social; oration on “Pancakes,” quartette about “Pancakes.” Syrups and Pancakes.’

“ ‘Park Baptist.—Midweek Prayer-meeting Thursday evening. Friday evening, A Hard Times Social. “All pussons must ware close suitable for the occashun.” Fried chicken, baking powder biscuit and sherbet for 15 cents.’

“ ‘First Presbyterian.—Tuesday, 6 to 9 p.m., the caterers who have been at ——— the past week will serve supper. Muffins, ham, pickles, coffee, 10 cents. Friday evening, Junior Christian Endeavor will give a concert. Ice-cream and fun for all. Don’t forget the chicken-pie supper. Good programme, good company, tea served in true native style, all for the small sum of 15 cents.’

“ ‘Congregational Church.—The young ladies will give a soap-bubble social Wednesday evening. Cake of soap, pleasant entertainment, songs, recitations, in exchange for a silver dime. Prize awaits the one who blows the largest soap-bubble. Poverty Social: Kum to the poverty soshul to-night at the Congregashunal chapel. Admishun only 10 cents. There won’t be no poverty about the supper. Yu will be

finer if you wear good close or jewellery. Prizes for gentlemen and ladies what dresses most suitable for the occasion. Come and have a good time.'

" 'Go to the First Baptist Church to-night to hear John DeWitt Miller tell about "Uses of Ugliness." You'll kick yourself twice around the Capitol if you miss that side-splitting lecture to-night! Chicken-pie supper to-night at First Baptist Church.'

" 'Presbyterian Church.—The taking comic cantata, "Cox and Box," will be given at the — Street Presbyterian Church. If you hear "Cox and Box" next week, take out an accident policy on your buttons. It's funny. — St. Church. The last chance to laugh at "Cox and Box" for 10 cents. If you never ate persimmons or saw a possum, you can do both at — Street Church to-morrow night. Beautiful booths, delicious supper and heaps of fun! Don't forget.'

"One pastor says: 'If my choir want to sing "The Ohio Girl," or a love-song, they can do it. All I want is beautiful singing.'

Another secular paper gives the following programme of sensual entertainment in connection with a body calling itself a church:

" 'A SWELL 'CASION.'

"The Gentlemen Sirs of the U. B. Church, of Waterloo, will tender a '*fin de siècle*' reception to

134 DEEPENING SHADOWS AND COMING GLORIES.

their neighbors and friends at Leas Hall. The 'kummitie' has arranged the following 'funny-graphs' for the amusement of all who are in attendance:

BIG SPEECH,

Hon. Sly-Hubson Doey.

BELGIAN MELODY,

Herr von Vanderdecken Schmierkaese.

DOETTA SING,

Mozart Jones and Paderewski Smith, two people who will help each other at the same time.

STUMP EFFORT,

Hon. Kansas Cyclone Vest-Teller.

JUVENILE BABOO

Uncle Remus.

ANE NEAR TICKLER,

Sookery Hans Baumeister, a sweet singer of Israel, who prepared this selection especially for this audience.

NURSERY RHYMES.

Wunderin' Bill

LAKESHORE 'PLUG' QUARTET,

Uncle Remus, Peleg Gabriel, Blind Tom, and Mozart Jones.

PRICE: Cost of two glasses of the celebrated Anheuser-Busch. Don't forget that a good time is to be had.

Tuesday evening, April 18, 1899."

Commenting on the above the Boston *Christian* says: "This is doubtless appropriate for those who like such things, and perhaps is quite as pious as it is for a set of solemn faced critics to get together and pull the Bible to pieces, or for ministers to stand in the pulpit and preach sectarianism and false doctrine, and call it the Gospel of Christ. But 'from such turn away' (2 Tim. 3:5). 'Come out from among them and be ye separate' (2 Cor. 6:17)."

In a recent issue of the *Watchword and Truth* the editor says: "We have been surfeited with teachings concerning 'the brotherhood of man' and the development of race to a higher and nobler plane of living and all that sort of thing. Many who were not subject to the teachings of the Bible have been led astray by these senseless delusions. But a few events during the past month ought to be 'eye openers' to these deluded souls. The raving of a crazy mob in New York, so that a colored man dare not appear on the streets for several days; the destruction of the county buildings by an enraged mob in a large town in a central state; the stripping, to absolute nakedness, of a godly minister, and then coating him with tar and feathers by the connivance, if not consent, of the mayor of the city, simply because he preached against 'drugs, doctors, and devils' and bore a faithful testimony against secret societies; the heartless refusal to save life, when there was a chance at least,

at the recent fire in Hoboken; and the shameful conduct of the soldiers of all nations in China, together with the nameless crimes of men and women in Galveston after the terrible devastation of a cyclone, proves that humanity has not 'progressed' and 'developed' and 'advanced' since the days of Cyrus, Alexander, and Cæsar. The doings in China by the gentle Christian (?) soldiers sent out to chastise the bloodthirsty heathen, are enough to make one blush for humanity's sake, to say nothing of this travesty of Christianity. The most reliable correspondents, who have written over their signatures, have agreed with the testimony given by missionaries, that the cruelties, barbarities, fiendish outrages and nameless crimes, committed by the soldiers of the so-called Christian nations at Tien-Tsin and Peking, beggar description. Both cities were abandoned to 'looting' for several days, and the heathen Chinaman was allowed to see how the cultured and refined soldiers of so-called Christian nations could steal, kill, and destroy. The horrible butchery that followed the taking of Tien-Tsin, killing indiscriminately men, women, and children; the fiendish cruelty of bayonetting little babes in the presence of their mothers and tossing them in the air, is heart-sickening in the extreme.

"Have men grown better? Has civilization changed their nature? Are these soldiers the 'heroes'

and 'noble fellows' that people in general and the gentler sex in particular, make of them? What kind of an impression will these 'heathen' get of our meek and lowly Saviour from these heart-sickening crimes?"

The *Independent* of New York certainly cannot be classed as a pessimistic journal. It has for a long time ridiculed the idea of an incoming apostasy. It has lauded to the very skies the learned infidels and higher critics of the land. But under the accumulating weight of evidence pointing to the Niagara of destruction which is coming, even the *Independent* has been forced to make the following sad admission: "Juries are becoming more and more loath to hang murderers; lawyers invent new delays and appeals; judges impose shorter sentences on bank-crackers, house-breakers, and forgers; presidents and governors tumble over themselves in their eagerness to pardon the worst scoundrels on half-expired sentences; trade unions put a stop to remunerative labor in State prisons, as one important step in their programme of reducing useful service to a minimum through society; politicians and legislators who go to bed every night of their lives wondering what strange fortune has hitherto kept their own precious persons outside of prison walls, aid and abet all these efforts to ameliorate the condition of the unlucky ones, who, in spite of everything, get caught. And all the while

the strenuous work of robbery, assault, and murder goes industriously on."

A man high up in life insurance circles is authority for the statement that the big insurance companies are paying out enormous suicide claims just now. "The public has no apprehension," he said, "of the magnitude of business done by these gigantic corporations. The number of deaths resulting from suicide last year is greater than ever known in the history of life insurance. I estimate the payments last year on suicide claims alone reached an average of nearly \$1,500,000 to each one of the big companies."

A post-millennial holiness paper recently published the following paragraph: "The M. E. Church gained 31 per cent. from 1870 to 1880; 28 per cent. from 1880 to 1890, and 23 per cent. from 1890 to 1900. How long will it take in this ratio to take the world? The early part of the century it gained 150 per cent. In the early part of the century it made holiness prominent. Now, Professor Sheldon, of Boston, says, the majority of the preachers do not preach the Wesleyan doctrine of holiness. Of course some people will say we look at this from a partisan standpoint. But if there is some better theory of holiness than that which created Methodism, why do not the modern church work it? Old-fashioned Methodists might have been wrong in their theory,

but the new kind does not seem to make as much progress."

Rather a strange admission from such a source. But, then, "facts are stubborn things."

What will the man who thinks the world is growing better do with the item going the rounds of the secular press, uncontradicted, that, while the population of New York and its suburban cities increased 30 per cent. in the past decade, crime has increased 300 per cent.? Or what will he do with the testimony of Major McClaghry, Chief of Police in Chicago, who says: "The biggest burden society bears to-day is crime," and then shows: "that with every 25 per cent. increase of American population there is 40 per cent. increase in crime; that is, of crime as catalogued in the number of convicts for jails and penitentiaries."

A widely circulated religious newspaper declares in a recent issue: "It is no credit to our institutions to put forth such a record of blood as is presented by the statistics of 1891. Indeed, it is enough to cause a blush of shame to learn that the murders committed in the United States during the last year numbered 5,906, or an increase of 1,616 over 1890, and of 3,339 over 1889. . . . Yet with such a record of murder, we learn that only 123 legal executions took place during the year. Nor is the record of self-murder much less dismal than that of homi-

cide. According to the *Chicago Tribune*, they numbered 3,331, an increase of 691 over 1890."

A prominent judge asserts that 3,000 murders must be added to the 5,906, to include those that escaped detection.

"Notwithstanding the commission the church received to witness for Christ, yet to-day there are 800,000,000 beings on this earth who never heard of Christ. Who are we that we should point the finger of scorn to Israel and say that Israel has failed? After nineteen hundred years we are a great church, with an open Bible and boundless wealth, yet so faithless that 800,000,000 of human beings on this earth have never heard of Christ or the Bible!"

Should the reader desire still further and even more conclusive proof than the above, we would refer him to chapters 7, 8, 9 and 10, of our other book, entitled, "Behold, the Bridegroom Cometh," and there he will find an overwhelming mass of evidence, which, if carefully examined, must carry conviction to the most sanguine optimist.

CHAPTER X.

THE DIVINE PURPOSE IN THIS AGE.

IN his preface to "The Reign of Christ on Earth," H. L. Hastings makes the following powerful remarks: "The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The Church for nineteen hundred years could not convert the world; can we do it? They have preached the Gospel of Christ; so can we. They have gone forth to earth's remotest bounds; so can we. They have saved 'some'; so can we. They have wept, as so few believed their report; so can we. They have finished their course with joy, and the ministry which they have received to testify of the Gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eternity to bring the millennium, at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth Rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there.

Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has He another Gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of the cross? Can we reign with Him unless we first suffer for His sake?

"No doubt the world might be converted if men desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted twenty years from the day of Pentecost. If each Christian had brought a single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came in. The world did not repent, but the Church apostasized. The darkness did not become light, but much of the light became darkness; and to this hour, as in the apostles' time, the whole world lieth in the wicked one.

"If the Gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look to missionaries, who sometimes labor for years before one sinner yields to the claims of the Gospel? Shall we look

to the dense darkness of the heathen world? Shall we look at the formalism of the professed Church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where nineteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there, where a questionable faith has led a few, with hypocrites even then among them, to withdraw themselves from the world, and cherish the untried virtues of a secluded life? Surely, after nineteen hundred years of experiment with a system designed to convert the world, men might point to some country, to some province, to some nation, and say, 'Behold, the commencement of a converted world.'

"Where shall we look to find tokens of the speedy dawning of the hoped-for day of peace? Shall we look at Christendom, where for every missionary sent forth to convert the heathen, a thousand soldiers are trained and supported that they may cut each other's throats? Shall we look at the dense masses of god-

less, hopeless toilers, who journey on in darkness to perdition, in the chief cities of boasted Christian lands? Shall we look at those nations which claim to be mentally and morally in advance of all the inhabitants of the globe, but who spend more money for strong drink than they do for bread, and whose yearly expenditure for all religious and secular instruction, and for all purposes of Christian charity, would not pay for the cost of the intoxicating drinks consumed by them in a single month!

"Shall we look to the centres of Christian civilization, where squalor crowds on splendor, and where Lazarus still lies, licked by dogs, hard by the rich man's gate; where in the midst of lavished wealth and wasted treasure, thousands of helpless women make their dire election between hunger and shame, starvation, and damnation? Shall we explore the great cities of Christendom, where, surrounded by sky-piercing steeples and sweetly chiming bells, poor motherless, friendless outcasts wander wet and weary through the midnight hours, scorned by Simon the Pharisee and his proud wife and silk-robed daughters; finding no way to draw near to Him who calls the heavy-laden to come and rest; no place in the rich man's house to bathe his feet with penitential tears; no path open but the downward way; no gate ajar but the broad gate that leadeth to destruction? Shall we visit the gorgeous temples erected to Him, who

more homeless than the foxes and the birds, was cradled in a wayside manger, and was buried in a stranger's tomb, but the price of whose blood bought a potter's field where strangers might be buried?—we shall find by the smell of mint, and anise, and cummin, that the tithes are promptly paid by the proud Pharisee, whose 'God—I—thank—Thee,' echoes through the sounding aisles; but shall we not also find fraud and greed sitting side by side in the chief seats of the synagogue, and unclean reptiles swarming like frogs of Egypt, while the tables of the money-changers still stand right side up, and no scourge of small cords drives the buyers and sellers from the sacred place?

"Shall we look to China, along whose borders a few missions stations twinkle like tapers in the midst of a darkness wide and almost impenetrable? While we rejoice at the salvation of some in the far-off land of Sinim, let us not forget that every passing day witnesses the horrible death of not less than one thousand Chinamen, diseased, debauched, and degraded, murdered, damned, by the use of that opium which is raised and sold by the British Government, and forced on the unwilling heathen by Christian England at the cannon's mouth and at the bayonet's point; and that while the British and Foreign Bible Society reports an income of one million of dollars per year for the diffusion of the Word of God, the

Christian Government of Great Britain derives an annual income of forty-five millions of dollars from the opium trade.

"Shall we turn to India with its myriad populations, where the rulers of this same Christian nation long barred the way against the Gospel of Christ, which has at last effected an entrance, but where intemperance and dissipation have made such havoc that, to use the words of Archdeacon Jeffries, a missionary there, 'for one really converted Christian as a fruit of missionary labor, the drinking practices of the English have made fully a thousand drunkards in India!'

"Shall we look at the far-off islands of the southern seas, where heathenism has been banished by the light of Gospel truth, and barbarism has given place to an enlightened civilization? We shall find that those races which lived in health and strength in spite of barbarism and cannibalism, are now slowly dying out from unreportable diseases and vices, unknown in their barbarous condition, but which have been brought to their shores by sailors from Christian lands, and which, spreading like the gangrene of hell, are eating out the sources of the national life.

"Where shall we go to find the evidence of this glad era of universal peace and blessing which is proclaimed as so sure to come and so near at hand? It is easy on platforms and at anniversaries to speak of

the spread of the Gospel and the diffusion of the Word of God, and in this we do rejoice and will rejoice with joy unspeakable; but while many are exhibiting to delighted assemblies these gracious tokens of divine favor and blessing, who keeps an account of the statistics of the work of the Prince of Darkness, the god of this world? A company of Christian people assemble to congratulate themselves upon the rescue of a dozen or a hundred men from ruin in some great city. Suppose, on the other hand, all the dealers in strong drink, and the panders to vice and crime should gather themselves together and count up the victims ensnared, the hearts broken, the homes desolated, the lives blighted and the souls ruined by their infernal craft; suppose their annual reports were issued in which they gave the number of drunkards made during the year, the number induced to take the first glass, the number of murders and suicides due to their terrible traffic, the souls enticed from paths of innocence and peace, and led in ways of darkness and of death; suppose that such a report could be laid upon our tables fresh from the press, or suppose it should meet us as we read our morning papers; suppose along with it were placed the statistics of wealth lavished by Christians on vanities and follies, set over against the amount doled out for purposes of Christian endeavor; would not such an exhibition as this speedily cause us to hide our faces

in the very dust, and instead of boasting of the work accomplished, cry out to God for mercy and help?

"We have no doubts or misgivings regarding the importance or the success of Christian efforts, nor would we for one moment discourage those ardent souls who, with their sickles in their hands, are entering this widespread harvest-field. But facts are facts, and it is well for the Christian soldier to know that he is summoned to service more stern than sham-fights and dress-parades; that the warfare of the church is a mighty struggle with overwhelming odds against her; and that only the Captain of salvation can give the victory to His saints. It is easy to talk about converting the world, but do those who talk about it know much about converting men? Do not some of them need converting themselves? Let them enter into this work with all their souls, and it will not be strange if with others who have tried the experiment, they conclude that the world is a wrecked vessel, doomed to go down, and it is their business to launch the Gospel life-boat and rescue all they can.

"But if the world is not converted, will not the Gospel then prove a failure? That depends upon what is to be expected of it. If the lifeboat was intended to keep the ship from sinking, then it proves a failure if it only saves the crew. If the Gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work in the world it will

prove a failure if that is not done. If the Gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed 'out of every kindred, and tongue, and nation, and people,' then it is not a failure. If it was given that the vales and hills of paradise restored might teem with a holy throng who shall be 'equal to the angels, the children of God, being the children of the resurrection,' then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure."

When Christ comes again it is declared that "all kindreds of the earth shall wail because of him" (Rev. 1:7). If in this present age all will accept the Gospel and be saved, how can we account for such a well-nigh universal lamentation over His appearing? We cannot for a moment suppose that His own children, who love and long for His appearing, will then have sorrow because of His coming.

Referring to this important subject the Rev. J. A. Seiss makes the following forcible remarks: "Nor does it follow that we must consider the Gospel a

failure because of these augmenting defections. If it had been stated in the New Testament that the Gospel was never to be misapprehended or denied by its professors; that the heavenly gift could never be soiled by earthly touch; that the circle of the Church should be forever free from satanic invasion; that no heresies, schisms, inconsistencies, falsehoods, frauds, hypocrisies or crimes should ever be found in ecclesiastical annals; and that the career of the Church should be like a pure and peaceful river, unobstructed in its flow, unpolluted in its waters, and ever expanding through the centuries, until the world should be covered with the ocean of its outpoured blessings; then, indeed, such obscurations of the sunny picture would necessitate the admission that Christianity has failed. But no such things are written in the New Testament. The very reverse is found in every allusion which it makes to the estate of the church in this world, or to the nature and objects of this dispensation. Christ's own miraculous ministry gathered around Him but a 'little flock,' and one of them was a devil.

"The highest expectation of Paul in his great labors was that he 'might save some.' James declared the object of God's grace to the Gentiles to be, 'to take out of them a people for his name,' and that 'to this agree the words of the prophets' (Acts 15:14, 15). The very designation of the true sub-

jects of divine grace singles them out as exceptional to the general mass; as elected and chosen ones, in whose high privileges the great multitudes in every age have no part. And he who looks upon the present Gospel simply as we now have it, as meant, equipped and ordained, for the conversion of all mankind, and the recovery of the whole world to holiness, believes what the Scriptures do not teach, and is expecting what God has nowhere promised. . . . All that God has promised concerning His Church in this dispensation is, that by it the offer of salvation shall be made to mankind in general; that the preaching of the Gospel shall be effective to the taking out of an elect people for His name; and that Christ shall have His acknowledged representatives in every generation. No one pretends that there has been any failure in these respects. And as the great apostasies of the past argue no deficiency or miscarriage in these particulars, so, in all time to come, if but here and there a few faithful ones be found, it will be enough to vindicate every promise which the church has on this side of the day of judgment. . . . It is also distinctly told us that the devil is the prince and god of this age; that Christ's ministers in this dispensation are never anything but ambassadors at a foreign court; that the saints are always mere pilgrims and strangers on the earth; that the Gospel is ever to be preached only as a witness to the nations; that when

the Son of Man cometh, He shall hardly find faith on the earth; that the days in which he shall come will be evil days, like the days of Noah before the flood; and that the judgment will find mankind banded together in grand confederations of unparalleled rebellion and wickedness. And how thinking people can take in these unmistakable statements, and still cling to a theory of Providence which would make the plainly predicted apostasy of Christendom equivalent to a failure of the plans and promises of God I cannot understand."

CHAPTER XI.

A MILLENNIUM OF FANCY.

MANY are the strange opinions held in these days, both as respects the character and also the time when that glorious period, commonly known as the millennium, shall commence. One class give the Scriptures bearing on this subject a *spiritual* interpretation, and would have us believe that the devil is already chained, and that we are in the millennium *now*. Referring to this great delusion, Rev. J. A. Seiss, in his lucid work on the book of Revelation, says:

"Some assume and teach that this binding and imprisonment of Satan occurred at the opening of the Christian dispensation, and point to the miracles wrought by the apostles and early Christians, the silencing of the pagan oracles, and the onward march of the Church to political victory over paganism as the evidence of it. But, then, the inspired Peter was all wrong; for he sent out a general Epistle to all Christians, in which he wrote: 'Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Peter 5:8).

"Others assume and teach that this binding and imprisonment of Satan occurred at the conversion of Constantine, and the consequent triumph of Chris-

tianity over pagan Rome. But that event was followed by a millennium of corruption and apostasy for the church, and of darkness and barbarism for the world, far worse than had occurred during the thousand years before; whilst the termination of the thousand years after Constantine brought a period the brightest in evangelic purity and activity, and the most triumphant for truth and constitutional liberty that has ever been since Constantine occupied the imperial throne.

"Still others assume and teach that, to whatever date we refer this binding and imprisonment of Satan, he is bound now, because imperialism in government has been well-nigh banished from the earth, and hierarchism in the church is quite disabled from its old dominion, and general intelligence and freedom are becoming the common possession of the race. I wonder that there should be sane men who can come to such a conclusion. If ever there was a time when the devil was loose, active and potent in human affairs, *that time is now*, in the days in which we live. The devil's dominion is the enthronement of error, falsehood, deception, lies, and moral rottenness; and when was this dominion ever more patent than in these years of the existing generation? The devil bound! And yet the people who claim to be the most enlightened, and occupy the very top waves of modern progress, do not hesitate to give out that

it is with them a matter of serious doubt whether there be a God, a Providence, a soul to live after this life, anything eternal but matter, any Lord but nature, any retribution but what natural laws administer in this world, any principles of morality but expediency, and scout all idea of personal incarnation of Deity, of atonement by divine sacrifice, of justification by faith in the merits of a substitute, of any coming again of Christ as King to judge the world and reign in righteousness. We look abroad upon society in general, and what do we see? Reverence, that great balance wheel in the economics of life, scarcely exists any more; oaths are nothing; good faith is scarce as grapes after the vintage; and all moral bonds are trampled down without compunction under the heels of greed, and lust, and deified selfishness. Falsities and treacheries confront us lushing at every point. People not only make falsehoods, speak falsehoods, print falsehoods, and believe falsehoods; but they eat them and drink them, and wear them, and act them, and live them, and make them one of the great elements of their being. One-half, at least, of all that the eye can see, or the ear hear, or the hands touch, or the tongue taste, is bogus, counterfeit, pinchbeck, shoddy, or some hash or other of untruth. A man cannot move, or open his eyes, without encountering falsehood and lies. In business, in politics, in social life, in professions, and

even in what passes for religion, such untruthfulness reigns that he who would be true scarcely knows any more whom to trust, what to believe, how to move, or by what means to keep his footing amid the ever-increasing flood of unreality and deception. And yet the devil is bound! Do I color the picture too deeply? Look, consider, and see for yourselves. Is not the world full of people, many of them your neighbors and personal acquaintances, some of them under your own roofs, in your own homes—people with their apostles, male and female, on the rostrum everywhere, with applauding crowds around them—people to whom the church is a lie; the ministers of the Gospel, a fraud; the sacraments, absurdity; prayer, a dull record of superannuated beliefs; special providence, an impossibility; a personal God or devil, a superstitious conceit; moral accountability to a future judgment, a thing to be laughed at; society, marriage, and the body of our laws, mere faulty conventionalities; government, a mere device of the ambitious and self-seeking; immortality, a mere fiction, and even life itself something of an impertinent imposition, or a mere freak of mother Nature! And with such ideas afloat and swaying the hearts and minds of the multitude as the new gospel of advanced thought and human progress. *What is truth? Where is it? On what are we to rest? How find a foundation to build on for any-*

thing? To such a philosophy, what is not a lie, a perversion, a delusion, a superstition, a cheat? And on the other hand, if our Gospel be true, if what the Bible says of God, and Christ, and the nature and destiny of man is indeed reality, was there ever a more subtle, more potent, more satanic deception and misleading of the race, than that which the wisecracks and savants of our time would thus palm upon our world? And yet the devil is bound! By what eccentricity of the human intellect, or freak of human intelligence, or stultification of man's common-sense, could such all-revolutionizing and infernal falsehood find place on earth, and pass current for the true and higher wisdom, but for the living presence and effective operations of that old deceiver who cheated our first parents out of paradise, beguiled the early world to its destruction in Noah's flood, and is now engaged preparing the way for his favorite son to captivate all the great powers of the earth to their inevitable damnation!

"No, no, my friends, the devil, that old serpent, is not bound. He is loose. He ranges at large, with his ten thousand emissaries, all the more active and earnest in his satanic schemes as he seeth that his time is short. He has his nests and conventicles in every city, town and hamlet all over the world, labelled with all sorts of attractive and misleading names. Clubs, institutes, circles, societies, conven-

tions, lyceums, and a thousand private coteries, under show of investigating science, improving knowledge, inquiring into truth, and cultivating the mind, free from the disturbing influences of sect, religion, tradition and old foggy notions—these are among the common machinery through which he instils his deccits and subtle poisons. A broader philosophy, a more compliant church, a more active humanity disdaining theological dogmas and positive creeds, a larger liberality to take everyone for a child of God, who refrains from denouncing the devilish atheisms and heresies of the times—these are the flags he hangs out for rallying of his unsuspecting dupes. And see how he induces men and women to usurp ministerial functions without ministerial responsibilities, and gives them power on the plea of breaking down denominationalism and making better saints without any church at all; how he prostitutes the pulpits to entertaining sensationalisms, defying all sense and sacred decency, or narrows them down to sweet platitudes which serve to bury the true Gospel from those whom it was meant to save—and how he stirs up Christian ministers of place and influence to say and make believe that all this attention to sacred prophecy is nothing but a stupid craze, that the holy writers never meant just what they said, and that all these ill-bodings touching the destiny of this present world are but the croakings of birds that love to fly in storms! And yet he is bound! Oh, ye

people, on the way to the nearing judgment of the great day, 'Be not deceived; God is not mocked.' You may be sincere, but that is not enough. Eve thought she was innocent and safe when she took the devil's recommendation of the forbidden fruit; but her trustful confidence did not excuse her. No delusion can serve to justify before God. No tricks or disguises can impose on Him. He will be true though that truth should make every man a liar. His old and everlasting Word must stand till every jot and tittle of it be fulfilled. The existence of a devil is not a myth, but an awful reality, and to his doings and destiny we have other relations than those of mere spectators. His dread power over those who will not have Christ as their Saviour is not a nightmare fancy, or the dream of a disordered mental digestion, but a thing of living fact. And these solemn and momentous revelations are Jehovah's finger-boards, set up in mercy along the path of human life, to point out the places of danger and the way of safety. To despise, neglect, or disregard them is not a characteristic of wisdom. To refuse to note and heed them is to try the insane experiment of seeing how near you can graze the brink of perdition, and yet win the credit of not tumbling in. Can you be wiser than God who made you? Then mark the signals He has given, and follow them implicitly."

"It is obvious that the spread of Christianity, however widely extended; personal devotedness to

the Saviour, however fervent; the suppression of moral evils, however thorough, can never arrest disease and decay and death, nor extract malaria from the soil, nor cause the fir tree to grow instead of the thorn, and the myrtle tree in place of the brier. If, however, post-millennialists insist that the cow and the bear feeding together, the lion eating straw like an ox, the sucking child playing unharmed on the hole of the asp, the desert rejoicing and blossoming as the rose, and the thirsty land becoming springs of water, are to be understood spiritually, being nothing more than poetical metaphors to show the transforming power of the Gospel, they are forced to conclude that the curse will rush onward in its desolating career through the entire period of their anticipated millennium. Storms will continue to burst in unsparing fury upon earth and sea; creation will continue to groan in her travailing throes; plague and pestilence will continue their work of destruction; sickness and pain will continue to invade every household; death will continue to lay his ruffian grasp on every quivering form; hard labor, corroding care, bitter poverty, darkened homes, blighted hopes, 'the heartache and the thousand natural shocks that flesh is heir to,' will continue to harass, and waste, and kill, as the thousand years roll on, until a great cry would ascend to God to bring such a millennium to a speedy end."—*Dr. A. J. Gordon.*

CHAPTER XII.

THE MILLENNIUM OF THE BIBLE.

The Word of God gives the following features of that blessed age:

1. *Idolatry and all forms of false worship will have ceased.* "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

Says Rev. J. O. McClurkan: "All evil systems will be banished. The beast and false prophet shall be cast into the lake of fire. The former fitly represents sinful governments, while the latter typifies false or corrupt religions. The cruel tyranny of despotic nations will suddenly come to an end. Mohammedanism, with its cruel trail of lust and blood; Romanism, with all its abominable idolatries and superstitious practices; paganism, with its hor-

rible system of child-widows, lewdness, infanticides, and myriads of various forms of evil; drunkenness of every kind, oppressive monopolies, suicides, and murders, will all be banished.

"The long, dark night of man's oppression will be chased away by the splendors of the millennial dawn. The Jews, having already been converted, will be world-wide missionaries. . . . The hoary walls of paganism will be crushed by the strong arm of truth, and the darkness will rapidly melt away under the clear, pure light of Immanuel's face."

2. *War will be at an end.* Peace conferences may be held, and resolutions in favor of arbitration may be passed again and again, but war will never cease until the Prince of peace shall come. The world is now one vast armament, and the great powers may at any moment be plunged in bloody and universal conflict. "And they shall beat their swords into plowshares, and their spears into pruninghooks [scythes]: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire" (Ps. 46:9). "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from

sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

3. *Justice will be impartially administered.*
"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness" (Jer. 23:5, 6). In these days a poor man stands very little chance of securing justice. But then the poor man will have his rights. Rich men with their accumulated millions will hold despotic sway no longer; strikes will be unheard of, and labor unions will not be needed. It will not be necessary to enact anti-trust legislation, or any other law to put down oppression, for judgment shall go forth from Jerusalem, from Him against whose righteous decision there shall be no tribunal of appeal. "He shall deliver the needy when he crieth, the poor, and him that hath no helper."
"The rays of the Sun of Righteousness will then penetrate into every dark corner of the earth, and melt with its genial warmth all the social, political, commercial, and ecclesiastical corruption of the ages. The world will then be literally turned upside down, and the unity of the Spirit, in the bond of peace, will prevail from the rising of the sun, even unto the

going down of the same. This coming King and kingdom is, whether men believe it or not, the last and only refuge for poor deluded and oppressed humanity."

4. *The earth will be blessed with fertility.* "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). To fallen Adam it was said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18). From that day to this the curse has smitten the old and the young, the rich and the poor, the king and the peasant, the philosopher and the savage alike, and diffused its virulent poison through the whole system of nature. The winds with their ominous moan, the lower animals that once crouched lovingly at man's feet, the dumb earth reluctantly yielding her riches to his toil, and the waves with their resistless might, seem to have conspired against the destroyer of their peace, as if they would hurry him into the grave. But the Word of God, that liveth and abideth forever, tells of a time, and that, too, while nations exist, when "there shall be no more curse" (Rev. 22:3).

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of

water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" (Isa. 41:18, 19). "For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes" (Isa. 35:6, 7). "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9:13).

There will then be no more Sahara nor Arabian deserts, nor alkali plain. Fruits and vegetables will reach a perfection never known before. Thorns and thistles will be gone.

Goethe says: "Often have I had the sensation as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed for cut me to the heart." The apostle Paul tells us what that longing is for. "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23). Much of the curse which now rests on the ground will be removed in the millennium.

"Earth, thou grain of sand on the shore of the

universe of God; thou Bethlehem amongst the princely cities of the heavens; thou art and remainest the loved one amongst ten thousand suns and worlds, the chosen of God! Thee will He again visit, and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle; in His radiant glory wilt thou rejoice, as thou didst once drink His blood and His tears, and mourn His death! On thee has the Lord a great work to complete."

5. *The instincts of wild beasts will be changed.*
 "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain" (Isa. 11:6-9). "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground" (Hosea 2:18). "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25).

Wolf—lamb. "Each animal is coupled with that

one which is its natural prey. A fit state of things under the Prince of Peace. There is to be a restoration to man in the person of Christ of the lost dominion over the animal kingdom, of which he had been designed to be the merciful vicegerent under God for the good of His animal subjects."

6. *Human life will be greatly prolonged.* "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20).

In commenting on the above passage, Jamieson, Faussett, and Brown say: "The longevity of men in the first age of the world shall be enjoyed again—hence, from that time forward, 'infant of days'—i.e., an infant who shall only complete a few days—short lived; 'filled' . . . 'days' none shall die without attaining a full old age. 'Child . . . die . . . hundred years'—i.e., he that dieth at an hundred years shall die a mere child (Lowth). 'Sinner . . . hundred . . . be accursed.' The sinner that dieth at an hundred years shall be deemed accursed; that is, his death at so early an age, which in those days the hundredth year will be regarded just as if it were mere childhood, shall be deemed the effect of God's special visitation in wrath. This passage proves that the better age to come on

earth, though much superior to the present, will not be a perfect state; sin and death shall have place in it."

7. *The resurrected and translated saints will participate in the rulership of the earth with Christ.* "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22). "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.) "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

"The saints shall judge the world" (1 Cor. 6:2). "If we suffer, we shall also reign with him" (2 Tim. 2:12). "Kings and priests unto God and his Father" (Rev. 1:6). "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20:4).

Explaining the anthem of the "Living Ones" (Rev. 5:10), Rev. J. A. Seiss, in his work on the Apocalypse, says:

" 'And we shall reign on the earth.' Why express themselves thus at this point? Because this taking up of the book was the pledge and proof that now he was fully invested and ready to redeem the inheritance, and carry into effect the blessed promises that 'the meek shall inherit the earth,' and that 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High' (Matt. 5:5; Dan. 7:27). It was about to be literally fulfilled, and that their golden crowns and dignities were not mere empty things, but carrying with them all that such marks import.

" Some people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of Holy Scripture when we hint the declaration of the wise man that 'the earth endureth forever,' and that over it the glorious and everlasting kingdom of Christ and His saints is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and the predictions of all pro-

phets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of 'carnal,' 'sensual,' 'unspiritual,' with which some would turn me from 'the blessed hope.'

"Shall the saints in glory shout, 'We shall reign on the earth,' and we be accounted heretics for believing that they knew what they were saying? Is it come to this, that to be orthodox we must believe that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatized as fanatics and Judaizers for undertaking to pronounce the blessed fact in mortal hearing? Oh, I wonder, I wonder, how the dear God above us can endure the unbelief with which some men deal with His holy Word!

"Shall we, then, keep silence on the subject? When the living ones and elders fail to sing about it in heaven; when inspired apostles no longer admit the subject into their holy writings—then, but not till then, let it be dropped from the discourses of our sanctuaries and from the inculcations of them that fear God. And woe—woe to that man who is convinced of its truth, but for the sake of place or friendship refrains from confessing it! Well has it

been said of him: 'He bartereth away his kingdom for the applause of men. He eclipseth the glory of Christ to enhance his own.' He stultifieth the adoring songs of celestial kings that he may win a little empty favor by base pandering to the pleasure of an ignorant, unbelieving, and godless world.'

8. *Satan will be bound.* "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3). "And the God of peace shall bruise [tread] Satan under your feet shortly" (Rom. 16:20).

Says Rev. J. O. McClurkan, in his book, "Behold, He Cometh": "For the first time in its history, men will behold the earth without a devil in it. For six thousand years he has been going up and down through the earth like a roaring lion, 'seeking whom he may devour.' He has wrought havoc by inciting the nations to war, and turning earth's fair plains into fields of blood. His hand has been seen in earthquake, pestilence, and famine. By his seductive charms countless millions have been lured

into the pit. Night and day, in every age and clime, he has pressed hard after the saints, tempting, accusing, and warring with them. It will be a glorious day when this old serpent, whose slimy coils have been drawn around every human institution, and whose poisonous trail can be seen upon everything that is earthly, shall be cast into the abyss of darkness, and the world, so long cursed by him, shall breathe the air of freedom."

9. *It will be a period of great spiritual prosperity and ingathering.* "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. . . . They shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:1-4). "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong

nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:20-23). "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14:16-21).

10. *It will be the personal reign of the Lord Jesus on earth.* The church militant, which was begun on the day of Pentecost, will end at the rapture, and at the close of the tribulation will be merged into the kingdom. From the parable of the pounds we learn that some held the erroneous idea that the kingdom of God should immediately appear, to counteract which impression Jesus gave them this parable, saying, "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11-19). Jesus has gone away to heaven—the "far country"—to receive for Himself a kingdom. During His absence, the bride—His

church—is being made ready to reign with Him. Certainly there can be no kingdom without a king. To suppose that this kingdom is already set up is a tremendous mistake. Soon this nobleman—Christ—will return and inaugurate that glorious reign predicted in the following Scriptures: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44). “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan. 7:13, 14, 27). “Yea, all kings shall fall down before him: all nations shall serve him” (Ps. 72:11). “His dominion shall be from sea even to sea, and from the river even to the ends of the earth” (Zech. 9:10).

"The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

The throne and the kingdom promised to Christ are literal. We call the reader's attention to the following indisputable facts:

1. *There is a vacant throne in our world, and Christ is the only Heir.* "And thou, profane wicked prince of Israel [Zedekiah], whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

2. *He is to sit on David's throne.* (See 1 Kings 2:12; 1 Chron. 29:23; Jer. 22:30.) "The throne of David may be a metonymy denoting the royal rule and domain of David, but it cannot mean empire on which mortal eye never gazed, or be in some remote world of which human imagination has but dimly conceived."—*Prof. H. Lummis.*

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom" (Isa. 9:7).

"The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 32, 33).

"Knowing that God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2: 30).

3. *He is now on His Father's throne, but is one day to occupy the throne promised to Him.* "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne" (Matt. 25: 31; Rev. 3: 21).

4. Jesus is the lawful successor to Adam's dominion, the seed and heir to Abraham, and the ruler of the "world to come." (*Oikoumene*, the inhabited earth—Heb. 2: 5.)

(See Micah 4: 8; Gen. 1: 28; Ps. 8: 4-8; Heb. 2: 5-9; Ps. 2: 6-9; Gen. 13: 14-17; Rom. 4: 13; Gal. 3: 16, 18, 29; Acts 7: 2-5; Matt. 5: 5; 2 Pet. 3: 13; Rev. 5: 10, 21: 1-4.)

Rev. J. A. Seiss, D.D., in his book, "Voices from Babylon," page 203, says: "It must, therefore, be a literal kingdom as truly as those empires which it displaces and supersedes. . . . And

whoever conceives or teaches concerning it in any way so as to cut out of it the idea of a literal and real dominion of the earth, such as we may suppose that Adam would now possess and exercise if he had never sinned nor died, as I read God's Word, browbeats some of the plainest texts of Holy Scripture, abridges the ordination and prerogatives of the Son of man, dwarfs and disables the biblical idea of redemption, and stultifies a great element of the faith and hope of God's people in all the ages of time, and in heaven itself."

Nathaniel West calls attention to the fact that six consecutive times, in six consecutive verses, the apostle John emphasizes the kingdom as the reign of a thousand years, to make it sure to our understanding. (Rev. 20:2-7.) Yes—

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more."

Wesley wrote:

"Come, Divine effectual power
Fallon nature to restore;
Wait we for thy presence here,
Long to see thy throne appear;
Bid the new creation rise,
Bring us back our paradise.
Now our universe create,
Fair beyond its first estate."

When thine eyes with pleasure viewed,
When Thy lips pronounced it good ;
Ruined now by sin, and curst
Speak it fairer than at first."

Who that has read Cowper does not remember the lines :

"Come, then, and added to thy many crowns
Receive yet one, the crown of all the Earth,
Thou who alone art worthy ! It was thine
By ancient Covenant ere nature's birth ;
And thou hast made it thrive by purchase since,
And overpaid its value in thy blood.
Thy saints proclaim thee king ; and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee king ; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills
And flee for safety to the falling rocks."

Commenting on the following words, "he came and took [the book] from the right hand of him that sitteth on the throne" (Rev. 5:7), Rev. J. A. Seiss says: "This is the sublimest individual act recorded in the apocalypse. It is the act which includes all that suffering creatures and the disinherited saints of God have been sighing and crying and waiting for, for all these long ages—for six thousand years of grief and sorrow. It is the act which carried with it all else that is written in the succeed-

ing part of this glorious revelation. It is the act by virtue of which the world is subdued, Babylon judged, Antichrist destroyed, the dragon vanquished, death overthrown, the curse expunged, the earth made new, and the reign of everlasting blessedness and peace made to cover its hills and illuminate its valleys and transform it into an unfading paradise of God. It was the lifting of the title deeds of the alienated inheritance—the legal act of repossession of all that was lost in Adam and paid for by the blood and tears of the Son of God. Heaven looks on in solemn silence as that act is being performed. The universe is stricken with awe and grows breathless as it views it. And the living ones and elders and all the hosts of angels are filled with adoring wonder and joy, as if another fiat had gone forth from God for a new creation.

“And when he took the book there went a thrill through the universal heart of living things. ‘The four living ones, and the twenty-four elders fell down before the Lamb.’ A song which was never sung before, broke from their lips. John hears the lofty anthem rolling sublime through heaven: ‘Thou art worthy to take the book and to open the seals of it; for thou wast slain and redeemedst us to God by thy blood, out of every tribe, and tongue, and people, and nation, and thou madest us unto our God kings and priests, and we shall reign on the earth.’ Nor

they alone were moved to new and intenser adoration; but around 'the throne, and the living ones and the elders,' and afar in the depths of space, 'heard the voice of many angels, and the number of them was myriad of myriads, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb which hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.' And wider, and still wider, spread the sympathetic response of adoring rapture. There was not a holy heart unmoved, nor a holy tongue that did not lift up its song. 'Every creature which is in the heaven, on the earth, and under the earth, and upon the sea, and all things in them,' John 'heard saying, to him that sitteth upon the throne, and to the Lamb [be] the blessing, and the honor, and the glory, and the dominion for the ages of the ages. And the four living ones said, Amen; and the elders fell down and worshipped.' "

Rev. D. T. Taylor, in his able and interesting pamphlet, entitled, "The Coming Throne," says: "I have pointed out an ancient throne, established on a sacred mountain in the Orient; shown it to have been the Lord's throne, in the Lord's kingdom, the kingdom of David and Israel. We have seen it subverted, supplanted, overthrown, made vacant, the nation rejected, the subjects scattered, the city in bondage, the land in captivity to an abominating

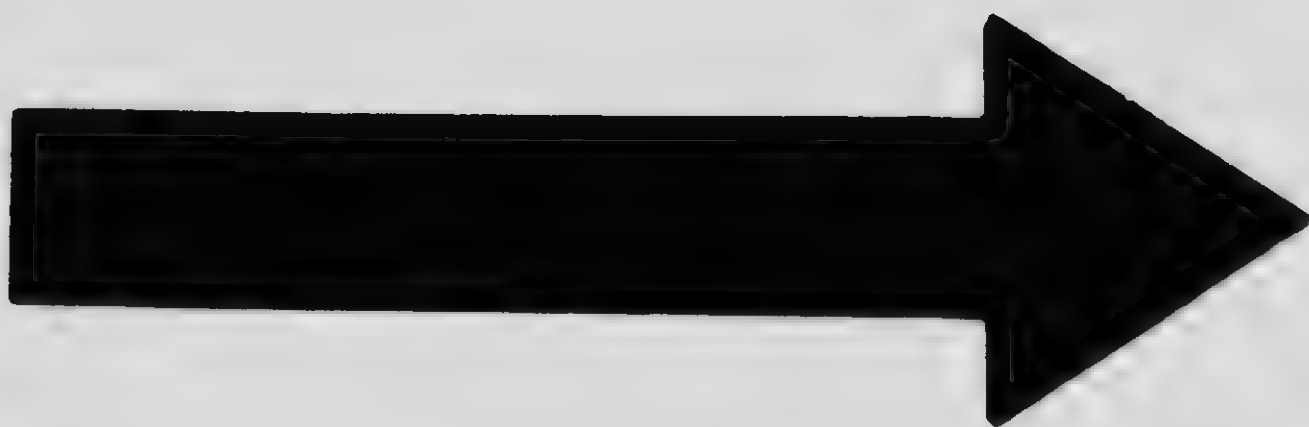
power. We have read the promise: A throne shall be again reared, a new capital be chosen, a new and vaster location ordained, and a new King, the sacred Son of God, ascend the throne. Nothing is plainer than that the coming throne is the throne of Christ in God's re-established, restored, everlasting kingdom. . . . God's kingdom, soon to be founded in righteousness and grandeur on the earth, is, in my view, nothing more than a resumption and re-establishment of the subverted kingdom of David and Solomon; but all under a new king, with new subjects, new laws, new dominion, and a new metropolitan city, in an entirely new era. . . . It is the Abrahamic land of promise, ruled by the promised seed. It is the dominion of Adam brought back under Christ. It is lost Eden restored. It is the lawful seizure of usurped earthly power and rule by the lawfully-constituted King. It is the serving on a huge squatter—the devil—flaming papers of ejectment. It is the giving the dominion of the globe to the good as at the creation. It is the predicted, unending age of gold. Oh, that day! The coming throne will never totter, never topple over, never become vacant. Its King possesses immortality. . . . It is coming. Then cometh paradise. Death will not be. Sorrow is fled. Sin expires. Graveyards are rooted out. Tears are dried up. None grow old. Satan is nowhere. God is all in all. Beauty will

flash from every hilltop. A summer sun ceases not to shine. The marble rises over no buried dead. The parted good meet again. All is well, not for a day nor a year only, but for a whole eternity."

That sinners will most certainly be converted during the millennium is made evident by the above and other portions of the Word of God, which describes this period as a time when the Gentiles shall flock to Christ "like doves to the windows," and "a nation shall be born in a day." In referring to this deeply interesting topic, Rev. W. B. Godbey, in his book, "The Return of Jesus," says:

"The Scripture responses to this question are so copious throughout both Testaments as to afford ample resources to write a large volume. So we will go to headquarters in the Jerusalem council (Acts 15:14-21). Here we have the concurrent decision of all of the apostles and elders, confirmed by the inspiration of the Holy Ghost. Ver. 14: 'Simeon hath expounded how God at first interposed to take from the Gentiles a people for his name.' Hence, we see from this Scripture that the Gospel dispensation did not contemplate the salvation of all, but simply calling the elect out of every nation under heaven. Of course salvation is free for all, but only the elect receive it during these ages of Satan's reign and preponderant temptation. Ver. 16: 'After these things,' *i.e.*, the 'things' in the preceding

verse, *i.e.*, the calling out of the elect from every nation; 'I will return,' *i.e.*, this is a positive statement of our Lord's personal return to the earth after the Gospel has been preached to every nation (Matt. 24: 10; Mark 13: 10). 'And I will rebuild the tabernacle of David which is fallen down, and will build again the ruins of the same and will set it up again.' The Greek *skeemee*, translated tabernacle, also means dynasty, and in this passage means the royal line of David, and is so defined in Robinson's Greek dictionary, which see. When our Lord ascended up to heaven, He became the incumbent of David's throne in heaven (Acts 2: 29-35). David's kingdom on the earth was not his own, but the divine theocracy of which David was the regent and executive under God at that time. When Christ ascended into heaven and was crowned David's successor, His Father said: 'Sit down on my right hand till I make thy enemies thy footstool' (Acts 2: 34, 35). The wicked rulers of the earth, political and ecclesiastical, are the royal rivals and enemies of Christ. The 'Ancient of days' will shake them all down (Dan. 7; Rev. 19), and crown His Son King of kings and Lord of lords. Ver. 17: 'In order that the residues of men may seek out the Lord, *i.e.*, seek Him till they find Him, 'even all the nations on whom my name has been called, upon them, saith the Lord, who doeth all things known



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from the beginning.' This verse certifies positively that all the people surviving the great tribulation and still living on the earth when the Lord rides down on the throne of His glory, dethroning all kings and smashing old Babylon and arresting the devil, taking him out of the world, will seek out the Lord.' The Greek means 'seek Him thoroughly,' *i.e.*, seek Him till they find Him. We need not wonder that all nations will be converted to God when Jesus returns on the throne of His millennial glory; when we consider the fact that the devil will be taken out of the world, and, of course, myrmidons will go out with him, thus forever removing the great power of sin from the earth (Rev. 20). The prophets of both Testaments all get eloquent on this theme, assuring us 'that a nation will be born in a day.' This will be the grand harvest, of which the souls saved during the preceding ages are but the firstfruits. Thus the millennium will be the great salvation period of the earth. Brother Godbey, are you not thus teaching second probation? We are all living in the second probation, and will so continue to the end of time. The first probation having been forfeited in the fall, God in His infinite mercy through Christ granted unto the world a second probation. Of course, this probation continues during mortal life upon the earth, which will go on to the end of time. There

is no foundation whatever in the Catholic dogma of purgatorial probation or the theories proclaimed by some of our contemporaries in favor of future probation, hell, redemption, etc. No person who has passed through this mortal life on the earth in any age will ever have another opportunity of salvation. 'As the tree falleth so it lieth.' Daniel, in the conclusion of his prophecy, pronounces all blessed who come to the end of the great tribulation. 'And it shall come to pass that every soul who may not hear the prophet shall be cut off from among the people' (Acts 3:23). God knows all the savable people on the earth, hence during the great tribulation He will hackle out of the world the unsavable. During the millennium the human will be as free as in any preceding age, but the great power of temptation eliminated. 'He will rule all nations with a rod of iron' (Rev. 19:15), thus tolerating no overt wickedness. Men will be free to rebel and plunge into sin, on their own responsibilities, in the absence of the devil; but in that case will drop dead and fall into hell. Does not this exegesis encourage wickedness in the present day? I see not why; as it is a plain case that the wicked are exposed to the tribulation and in constant liability of death and damnation. They dare not purposely wait for the millennium in which to repent, as God's righteous judgments in this world and an open hell in the world

to come look them in the face. Is it not very unfair for the people who live and die before the millennium? God's ways are always fair and right. Millions of heathens have died without ever hearing the name of Jesus. Yet salvation was as graciously possible to every one of them. 'The grace of God that bringeth salvation to all men hath appeared.' From this and many other Scriptures we clearly see that God left all in all ages without excuse. The above Scriptures are plain and unmistakable, assuring us that when the incorrigible millions shall have been hackled out of the nations by the righteous judgments of the Almighty, and the devil himself a participant of his own righteous retribution in his personal arrest and ejection into hell and our glorified Lord shall return to the earth, that He shall be crowned King of kings and Lord of lords, and not only the Jews rally to Him, hail him Conqueror, but all the nations of the earth, 'on whom his name has been called,' during the Gospel dispensation, and that will be all, because He does not promise to return until the 'Gospel of the kingdom shall have been preached to every nation.' Oh, that the Christian world were only awake to these momentous truths! What an inspiration to 'go everywhere preaching the word,' till every nation under heaven shall have received the glorious tidings, as, then, we are assured that our Lord will return, re-establish

the throne of David (Acts 15:16), and then 'the remainder of men will seek after the Lord.' "

How can sinners be saved after Christ has left the mediatorial throne?

We must answer this question in a positive negation, as "God out of Christ" is a consuming fire (Hebrews 12:18). There is no possible salvation outside of the mediatorial kingdom, which was inaugurated in heaven about the time of the fall, Abel being the first participant, and will continue till the final resurrection, when Christ will become the incumbent of the judgment-seat, winding up the affairs of the mediatorial reign, and surrendering up that kingdom to the Father, time having run its course, superseded by eternity. (1 Cor. 15:28.)

One thing, however, should be remembered in connection with the millennium, and that is, it is not the perfect age. It is a near approach to it, but even in those golden days it will be found that man has still a depraved nature, and at its close there will be a brief outburst of evil, when Satan will be loosed for a little season, the last final rebellion will take place, followed with swift retribution and the judgment of the Great White Throne.

CHAPTER XIII.

NO MILLENNIUM BEFORE CHRIST COMES.

IN contradistinction to the popular theory of the present day, the Word of God most clearly teaches that there cannot possibly be any millennium before Christ comes. The following are a few of the facts which prove this:

1. In 2 Thess. 2:8, it is shown that the Antichrist will certainly come before the millennium. It is also shown that he is to be destroyed with the brightness of Christ's coming. This unmistakably proves the coming of Christ to be premillennial. Bishop McIlvaine says of this argument that "is it wholly unanswerable."

2. The Scriptures show that the great tribulation will take place before the reign of universal righteousness. (See Isa. 24:16-23, 60:2; Matt. 24:21; Luke 21:24, etc.) Yet in Matt. 24:29 the coming of the Son of Man is said to be immediately after the tribulation. This conclusively shows the coming to be premillennial.

3. The Rev. N. West, D.D., shows that the coming of Christ precedes the millennial age of victory by the two following proofs, one from the Old, the other from the New Testament:

"(1) The advent scene in Daniel 7:13 precedes the establishment of the kingdom in 7:27. The Son of man comes in the clouds of heaven and destroys the Antichrist, and then the kingdom and the greatness of the kingdom is given to the saints of the Most High—that is, the setting up of the kingdom, the victory and glory over all the earth follows the second coming of Christ.

"(2) It is the same in the revelation by John. Here, again, the advents of the rider and the white horse diademed with many crosses, King of kings and Lord of lords, comes from the opened heavens to smite the Antichrist, and John beholds thrones placed and the saints of Christ upon them reigning with the Lord one thousand years. That is where we get the word and name 'millennium.' It means one thousand years. But the kingdom of the thousand years is the kingdom in Daniel to which John has given this name. It follows the second coming of Christ.

"Therefore the coming precedes it and is premillennial. This is the truth of God—the truth in both Testaments. Dan. 7:27 and Rev. 20:1-7 are a double Gibraltar of the doctrine no power on earth can take. The whole host of postmillennial adventists stand confounded before those two texts. I have seen them look at them with profound seriousness, then turn away dumb-struck by the conscious-

ness of the truth, but unwilling to confess. The one text alone in Dan. 7:27 is conclusive against post-millennium libraries teaching the most unsupported errors ever taught—namely, that the millennial age occurs before the Lord comes in the clouds of heaven to introduce it. Nothing is more contrary to the word of God. We need only to open our Bible and with finger on the verses read Dan. 7:9-27. That ends all discussion. The only escape from the conclusion is to deny that the second advent is meant by the coming of the Son of man in the clouds of heaven. That is the answer post-millennialists make to this solemn scene—a rejection of the word of God.”

4. There can be no millennium before Christ comes, because of the mixed and sorrowful experience of the Church until He returns.

(1) The good and evil will be mingled together until the end. In Matt. 28:20 Jesus uses the same phrase “end of the age,” as in Matt. 13:34-47; 13-49, tares, bad fish, etc. (See also 1 Tim 4:1; 2 Tim. 3:1-5; 2 Thess. 2:7, 8.)

(2) There will be false teachers to the end. Matt. 7:22, 23; Luke 13:26, 27; 2 Tim. 3:13; 2 Peter 2:1.

(3) There will be persecutions to the end. Mark 10:30; John 15:20; Heb. 10:32, 37.

(4) There will be sufferings to the end; but the

glories begin at the Lord's return. 1 Peter 1:6, 7, 11; 5:1-5; 1 Cor. 4:8; Rom. 8:17-19.

The current theory is opposed to the spirit and teaching of the parable of the wheat and the tares. These are not to be separated, but are to grow together till the harvest, or the end of the age, when Christ shall come in judgment. But how can the growth of evil alongside with the growth of good continue till the close of this dispensation if all are to be saved and a thousand years of righteousness are to take place before the second coming of Christ? The prevailing view of the millennium thus teaches that the wheat and the tares shall not grow together till the harvest, but that the tares shall all be converted into wheat, and it also puts off the second coming of Christ a thousand years.

As Dr. A. J. Gordon well says: "The Church's earthly career during the present age is the exact fac-simile of her Lord's—a career of exile, rather than of exaltation; of rejection, rather than of rule; of cross bearing, rather than of sceptre bearing. Grasping at earthly sovereignty for the Church, while the sovereign himself is still absent, has proved the most fruitful root of apostasy. It may be said that this picture of the Church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our generation, we admit, wherein the world is on

such excellent terms with Christians, so-called; but that it represents the character of the dispensation as a whole, cannot be questioned, when we recall the dark ages and martyr ages of the Christian era; the prisons, and racks, and dungeons, and stakes, which stretch on through so large a portion of this age, and the picture of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one" ("Ecco Venit," pp. 92, 93).

5. There can be no millennium until Christ comes, because it is plainly predicted that the character and course of this present evil age will remain so unto the end.

(1) The hearts of men will be rebellious to the end. Matt. 22:1-14; Luke 12:49, 53; 19:12-27; Rev. 11:18.

(2) The Jewish people, as a whole, will remain obdurate and unbelieving to the end. Luke 21:24; Matt. 23:38, 39; Rom. 11:25-27.

(3) The condition of the world in spite of all its civilization and culture will remain corrupt to the end. Luke 21:9-11, 25-27; Rom. 8:22, 23; Heb. 12:25-29.

(4) The power of the devil will continue to the end. Eph. 2:1, 2; Rom. 12:2; 6:11, 12; 1 John 5:19; 2 Thess. 2:7-12; Rev. 20:1-3.

6. The time of the end will be characterized by the

same features of evil as in the days of Noah and of Lot. Luke 17:26-30.

Still further proof can be found in Zech. 14:1-9. In commenting on these words Rev. L. L. Pickett gives the following points:

"1. It is the day of the Lord, in which the spoil is divided—a figure of war and destruction.

"2. All nations gather around Jerusalem in rage. The city is taken and fearfully punished. That it does not refer to the Roman armies under Titus appears from the following considerations: (a) Only half the city go into captivity, the remainder not being cut off. Under Roman rule the entire city was butchered or led into captivity. (b) All nations are in the conflict predicted—only Rome's legions before.

"3. The great tribulation doubtless begins in this siege against Jerusalem. Then it spreads over the earth when the Lord goes forth in judgment against the nations (verse 3).

"4. It is then, 'in that day,' His feet shall stand on the Mount of Olives. This comes just after the siege of the city and God's subsequent judgments on the nations. To refer it to His coming would reverse these, for He left the earth before the destruction of the city.

"5. He brings His saints with Him at this coming (verse 5). At His first advent He came alone,

by the manger route. This point is fundamental to the argument; for the coming 'with His saints' in clouds and with power is mentioned by Christ Himself (Matt. 24: 29-32), by the white apparelled men who announced his return (Acts 1: 9-11). They said He would come as He went, and we know He went in the clouds. His return, then, with the clouds, or armies of heaven, is foretold also by Paul (1 Thess. 4: 16-18), by Enoch (Jude '4), by John (Rev. 1: 7; 19: 7, 8, 14), and elsewhere in the Scriptures. He was attended by no such retinue before. He came at first as the Son of man, yea as the Babe of Bethlehem. His second coming will be in 'power' and 'glory' (Matt. 26: 64; 19: 28), first as a man, humble, unknown, even 'despised' (Isa. 53: 3); second, as a 'God' (Zach. 14: 5).

"6. Then a great earthquake (Zach. 14: 4, 5; Rev. 11: 13-15) will occur, and from out the opening 'living waters' shall flow forth (verse 8). This rending of the Mount shall shake up the city and seven thousand shall perish, for a 'tenth part' of the city will fall. (Rev. 11: 13.) Nothing of this sort happened at His Bethlehem advent. Hence, if the prophecy be true it must be fulfilled at His return. The earthquake is promised at His appearing. If it be objected that there was a rending of the rocks and an earthquake at His crucifixion, we reply: It did not fulfil this prophetic announcement for the following reasons:

"(a) That was not at His coming, but just before His departure. (b) A tenth part of the city did not fall, nor seven thousand perish. (c) He did not then punish the nations (verse 2). (d) The Mount of Olives did not 'cleave in the midst' so as to leave 'a very great valley' (verse 4); the Lord did not take charge of 'the kingdoms of the world' (Rev. 11:15); they are yet in the hands of Satan, 'the god of this world' (2 Cor. 4:4).

"7. In connection with Zachariah's vision we learn that the Lord shall be King over all the earth (verse 9); and this is after His feet shall have stood on the Olive Mount, and after His coming with all His saints (verses 4, 5).

"8. That His coming is not the end of the 'world,' simply of the 'age,' or dispensation, is shown also here in the declaration, 'Jerusalem shall be safely inhabited,' and there shall be no more utter destruction (verse 11)."

We are frequently commanded to watch, wait, and look for Christ's return. "Watch therefore, for ye know not what hour your Lord doth come" (Matt. 24:42). "Watch therefore, for ye know neither the day nor the hour" (Matt. 25:13). Special emphasis is placed on the word, "watch," "*Blessed is he that watcheth*" (Rev. 16:15). But if, as post-millennialists teach, a thousand years must elapse before Jesus comes, then the command to look for Him

now is impossible. "It is absolutely inconsistent with the constitution of the human mind thus to watch for an event which we believe to be one thousand years or more in the future." In commenting on Luke 12:45, Matthew Henry says: "Our looking at Christ's second coming as a thing at a distance, is the cause of all those irregularities which render the thought of it terrible to us." On watching, this same writer says: "To watch implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always looking for it as sure and near, and the time of it uncertain." If a dear friend should assure you of an intended visit, two years hence, and not before that time, would you not be very foolish to put yourself in the attitude of watching for his arrival before that time. Jesus says: "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32, 33). This being true, is it not great presumption to say that Christ will not come in our day, or this year, or for a thousand years? As no mortal knows the time, to say there shall be a millennium before Christ comes is so directly opposite to the plain teachings of Scripture that we wonder how any Christian can accept, preach or defend such a theory.

A still further argument may be found in the fact

that the early Christians, those who lived nearest the time of Christ and the apostles, were premillenarians.

Mosheim says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen." Gieseler, in his Church History, Vol. 1, page 215, says: "In all the works of this period, the first two centuries, millenarianism is so prominent that we cannot hesitate to consider it as universal."

Bishop Newton says: "The doctrine of the millennium, as held by the millenarians, was generally believed in *the first three and purest ages.*"

Bishop Russell says: "Down to the beginning of the fourth century, the belief was universal and undisputed."

Gibbon, the celebrated historian, though an infidel, says: "The ancient and popular doctrine of the millennium was carefully inculcated by a succession of fathers from Justin Martyr and Trenaëus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been *the reigning sentiment of the orthodox believers.*"

Dr. Daniel Whitby, though the father of the post-millennial theory, admits that "the doctrine of the

millennium passed among the best Christians for two hundred and fifty years for a tradition apostolical, and as such is delivered by many fathers of the second and third centuries, who speak of it as *a tradition of our Lord and His apostles, and of all the ancients who lived before them*, who tell us the very words in which it was delivered, the Scriptures which were so interpreted, and say that it *was held by all Christians that were exactly orthodox.*"

The word post-millennialist is frequently heard; but are there any post-millennialists? They who profess to be such are really anti-millennialists. They deny that Jesus will reign for a thousand years on this earth, really and personally. They are, therefore, anti-millennialists, and should wear the label that belongs to them.

CHAPTER XIV.

THE SAINTS' EVERLASTING INHERITANCE.

Two false theories exist pertaining to the future of this earth. The first is expressed in the common phrase, "the end of the world." By that expression most people mean this globe, and they imagine that at some future time the earth will cease to exist. For such a doctrine there is not a shred of proof in the word of God. The only true and scriptural meaning of that phrase, "the end of the world," is that this age or dispensation will come to an end. That no one will deny.

The second theory is that God intends to annihilate this globe by fire. It is true the Almighty does intend to destroy it in this way, as the apostle Peter plainly declares: "The earth also, and the works that are therein shall be burned up" (2 Peter 3:10). But destruction does not necessarily mean annihilation. A tree may be destroyed by fire and yet the ashes remain; and so the outward form of this globe will be changed, but the substance will remain.

The Bible very plainly shows what is to be the ultimate destiny of this earth. In the covenant which God made with Abraham he most distinctly and unequivocally promised this earth to him and

his righteous seed as his and their everlasting inheritance. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "And he gave him [Abraham] none inheritance in it, no, not so much as to set his foot on. yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5).

Notwithstanding these positive assurances Abraham died without owning a foot of earth, except the spot he purchased for a grave, and his children passed away without owning any of it either.

Still more emphatic, if possible, are the general promises relating to this subject. In Psalm 37 no less than five times God declares the righteous shall inherit the earth. In Psalm 115:16 we are told: "The heaven, even the heavens, are the Lord's: but

the earth hath he given to the children of men." And Solomon says: "For the upright shall dwell in the land, and the perfect shall remain in it" (Prov. 2: 21). Turning to the sermon on the mount we find it solemnly declared by the Son of God himself: "The meek shall inherit"—what? Heaven? No! Jupiter? No! but "the earth."

Rector J. W. Brooks, of Nottingham, England, related in 1846 how he was led to believe the renewed earth is to be the abode of the meek. Delivering a course of sermons on the beatitudes, he came to this text, explaining it as meaning the meek now inherit the earth by having as much of it as is good for them. He became so impressed that he was not giving the true interpretation that certain of his hearers noticed it, and at the close of the service asked if he were ill. He began to examine the subject and learned that the earth restored will be the possession of the meek; that this blessedness is future and will be introduced at the coming of Christ and the resurrection of the just.

Have these glorious promises ever been fulfilled? Have the saints ever inherited the earth? If so, when? You can search all history for any record of such fulfilment, but you will search it in vain. How was it with the saints of old? "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins

and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy :) they wandered in deserts and in mountains, and in dens and caves of the earth" (Heb. 11: 37, 38). Does that look like inheriting the earth? And from that time until now the experience of the true people of God has been largely of the same character. Thousands of them have died in horrible tortures; and many more have had to live in huts, slums, and even prisons for a large portion of their lives. Numbers of them have been driven from home and kindred and banished to foreign lands, with no possibility of return. Multitudes of them have felt the pangs of dire distress, hunger, and poverty, unable at times to supply themselves with even the bare necessities of life. The great majority of them do not even own a single acre of this earth, and could not purchase one if they should give all they own, and they have been constrained to sing:

" No foot of land do I possess,
No cottage in the wilderness,
A poor, wayfaring man."

So far from the saints inheriting the earth, it has simply been a grave for their bodies. But the word of Jehovah has gone forth that His people shall have this earth as their possession, and as sure as God lives that promise shall be fulfilled.

The popular theory represents the saints as bodiless, immortal spirits going off somewhere beyond the stars to find their eternal home. But what saith the Scriptures? The prophet Daniel says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom" (Dan. 7:27). In Revelations 21:1-4, the apostle does not say we shall go to tabernacle with God, but that "the tabernacle of God is with men, and he will dwell with them," etc. "But," inquires someone, "does not this refer to heaven?" Most decidedly not. The apostle says, "the former things are passed away." Did anyone ever hear of sorrow, or pain, or death, or the curse in heaven? No, no; what John saw in his vision was the renewed earth. Had not man fallen from his first estate he never would have been driven from Eden. It evidently was the design of the Almighty that he should remain in it for ever. But through sin he forfeited his claim and title to it, and the ground itself has been cursed for man's sake. As a part of the great scheme of human redemption God purposes by the process of fire to purge this earth of the curse now resting upon it, and having restored it to all its original splendor and glory give it back to redeemed man as his everlasting inheritance. It is to this coming event that Peter refers in

Acts 3: 21, where he speaks of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It is for this coming deliverance for which the apostle Paul says: "The whole creation groaneth and travaileth in pain together until now" (Romans 8: 2). As Bonar sings:

" The whole creation groans,
And waits to hear that voice
That shall restore her comeliness
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again."

Says John Bunyan: "None ever saw this world as it was in its first creation but Adam and his wife, neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God." With this agrees the positive declaration of the Apostle Peter: "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13). In commenting on these inspired words John Wesley says: "Very many commentators entertain a strange opinion, that this relates only to the present state of things; and

gravely tell us that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered that all which the apostle speaks concerning the 'new heaven and the new earth' was fulfilled, when Constantine the Great poured in riches and honors upon the Christians. What a miserable way this is of making void the whole counsel of God, with regard to all that grand chain of events in reference to His Church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still. . . . For thus saith the Creator and governor of the universe: 'Behold I make all things new!'—all of which are included in that expression of the apostle, 'A new heaven and a new earth.' This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth, wherein dwelleth righteousness' (2 Pet. 3:7, etc)."

And in his sermon from the text: "Behold, I make all things new" (Rev. 21:5) says, "All the earth shall be a more beautiful paradise than Adam ever saw."

Dr. A. Clarke says: "The present earth, though destined to be burned up, will not be destroyed, but

renewed, and refined, and purged from all moral or material imperfections and made the endless abode of happy spirits. But this state is certainly to be expected after the day of judgment." In "Premillennial E. says," Dr. Nathaniel West, says: "Tholuck was only right when saying, 'The idea that the perfected kingdom of Christ is to be transferred to heaven is properly a modern notion. According to Paul and the revelation of John, the kingdom of God is to be placed upon the earth, in so far that this itself has part in the universal transformation.'"

Bishop Matthew Simpson says of man: "He was formed to reign on earth. Cursed and crushed by his sin, the earth, too, has been accursed, and death, seizing the sceptre from humanity, has reigned in his stead. But the earth is to be renewed. A new heaven and a new earth are to be fashioned, resplendent with glory. Who shall govern that new earth, wherein is to dwell righteousness? The angels cannot; for 'unto the angels hath he not put in subjection the world to come.' Shall not man, redeemed from sin, be restored to dominion?"

CHAPTER XV.

THE JEW, THE GENTILE, AND THE CHURCH OF GOD.

By C. I. SCOFIELD.

WHOEVER reads the Bible with any attention cannot fail to perceive that more than half of its contents relate to one nation—the Israelites. He perceives, too, that they have a very *distinct* place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other nation. Their history alone is told in Old Testament narrative and prophecy—other nations being mentioned only as they touch the Jew. It appears, also, that all the communications of Jehovah to Israel *as a nation* relate to the earth. If faithful and obedient, the nation is promised *earthly* greatness, riches, and power; if unfaithful and disobedient, it is to be scattered “among all peoples, from one end of the *earth* even to the other” (Deut. 28: 64). Even the promise of the Messiah is of blessing to “all the families of the *earth*.”

Continuing his researches, the student finds large mention in Scripture of another distinct body, which

is called the Church. This body, also, has a peculiar relation to God, and, like Israel, has received from Him specific promises. But there similarity ends, and the most striking contrast begins. Instead of being formed of the natural descendants of Abraham alone, it is a body in which the distinction of Jew and Gentile is lost. Instead of the relation being one of mere *covenant*, it is one of *birth*. Instead of obedience bringing the reward of earthly greatness and wealth, the Church is taught to be content with food and raiment, and to expect persecution and hatred, and it is perceived that just as distinctly as Israel stands connected with temporal and earthly things, so distinctly does the Church stand connected with spiritual and heavenly things.

Further, Scripture shows him that neither Israel nor the Church always existed. Each had a recorded beginning. That of Israel he finds in the call of Abram. Looking, then, for the birth of the Church he finds contrary, perhaps, to his expectations, for he has probably been taught that Adam and the Patriarchs are in the Church; that it certainly did not exist before, nor during, the earth-life of Christ, for he finds Him speaking of His Church as *yet future* when He says (Matt. 16:18), "Upon this rock I **WILL** build my Church."

Not "*have* built," nor "*am* building," but "**WILL** build."

He finds, too, from Eph. 3: 5-10, that the Church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery "hid in God." Scripturally, he finds the birth of the Church in Acts 2 and the termination of its career on the earth in 1 Thess. 4.

The student also finds, in the scriptural division of the race, another class, rarely mentioned, and distinguished in every respect from either Israel or the Church—the Gentiles. The comparative position of the Jew, the Gentile, and the Church may be briefly seen in the following Scriptures:

THE JEW.	THE GENTILE.	THE CHURCH.
Rom. 9: 4, 5.	Eph. 2: 11, 12.	Eph. 1: 22, 23.
John 4: 22.	Eph. 4: 17, 18.	Eph. 5: 29-33.
Rom. 3: 1, 2.	Mark 7: 27, 28.	1 Pet. 2: 9.

Comparing, then, what is said in Scripture concerning Israel and the Church, he finds that in origin, calling, promise, worship, principles of conduct, and future destiny—all is contrast:

CALLING.

ISRAEL.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12: 1).

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

CHURCH.

"Wherefore, holy brethren, partakers of the heavenly calling" (Heb. 3: 1).

"For our citizenship is in heaven" (Phil. 3: 20. R.V.).

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8: 20).

210 DEEPENING SHADOWS AND COMING GLORIES.

"A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;

"A land wherein thou shalt eat bread without scarceness" (Deut. 8: 7-9).

"And he said I am Abraham's servant. And the Lord hath blessed my master greatly: and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses" (Gen. 24: 34, 35).

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways" (Deut. 28: 7).

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28: 13).

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1: 4).

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place" (1 Cor. 4: 11).

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" (Mark 10: 23.)

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2: 5.)

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16: 2).

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18: 4).

Of course it is not meant that a godly Jew did not, at death, go to heaven. The distinction is that the *incentive* to godliness in his case was *earthly* reward, not heavenly. It should be needless to say that, in this dispensation, neither Jew nor Gentile can be saved otherwise than by the exercise of that faith on the Lord Jesus Christ

whereby both are born again (John 3:3-16) and are baptized into that "one body" (1 Cor. 12:13) which is "the Church" (Eph. 1:22, 23). In the Church the distinction of Jew and Gentile disappears. (1 Cor. 12:13; Gal. 3:28; Eph. 2:14; Eph. 2:11, "in *time past* Gentiles." 1 Cor. 12:2, R.V., "*when ye were Gentiles.*")

The contrast between Israel and the Church further appears in the rules given for the *conduct* of each. Compare:

ISRAEL.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee. . . . Thou shalt smite them; and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. 7:1, 2).

"Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exodus 21:24, 25).

Also,

Deut. 21:18-21.

CHURCH.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

"Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat" (1 Cor. 4:12, 13).

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

Luko 15:20-23.

In the appointments for *Worship* we still find contrast. Israel could worship in but one place, and at a distance from God—only approaching

Him through a priest. The Church worships wherever two or three are gathered, has boldness to enter into the holiest, and is *composed* of priests. Compare:

Lev. 17: 8, 9 with Matt. 18: 20.
 Luke 1: 10 " Heb. 10: 19, 20.
 Num. 3: 10 " 1 Pet. 2: 5.

In the predictions concerning the *future* of Israel, and the Church, the distinction is still more startling. The Church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See,

The Church.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; *that where I am, there ye may be also*" (John 14: 2, 3).

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together

with them in the clouds, to meet the Lord in the air: *and so shall we ever be with the Lord*" (1 Thess. 4:15-17).

"For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21, R.V.).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when he shall appear, we shall be like him*; for we shall see him as he is" (1 John 3:2).

"Let us be glad and rejoice, and give honor to him: *for the marriage of the Lamb is come, and his wife hath made herself ready*. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:7-9).

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath *no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years*" (Rev. 20:6).

Israel.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

(Of these seven promises to Mary *five* have already been *literally* fulfilled. By what rule of interpretation are we authorized to say that the remaining two will not be fulfilled?)

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this I WILL RETURN, and will build again the tabernacle of David*, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16).

"I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should

be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **AND SO ALL ISRAEL SHALL BE SAVED:** as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob " (Romans 11: 1, 11, 24-26).

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth " (Isa. 11: 11, 12).

"For the Lord will have mercy on Jacob, and will yet choose Israel, *and set them in their own land:* and the strangers shall be joined with them, and they shall cleave to the house of Jacob " (Isa. 14: 1).

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: *and I will bring them again into their land that I gave unto their fathers* " (Jer. 16: 14, 15). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice

in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23: 5, 6). "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God" (Jer. 32: 37, 38). "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: *the king of Israel, even the Lord, is in the midst of thee*: thou shalt not see evil any more" (Zeph. 3: 14, 15).

It may safely be said that the Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality, than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty, and non-resistance, she has used Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflict of armies, and the division of an equal brotherhood into "clergy" and "laity."

CHAPTER XVI.

THE PRACTICAL EFFECTS OF THIS DOCTRINE.

MANY are indifferent to the truth of our Lord's return on the ground that it is of no practical value. A greater mistake, however, could hardly be made. The apostolic injunction is, "Prove all things: hold fast that which is good" (1 Thess. 5:21). The reader is invited to a careful perusal of the following passages, and see the numerous practical purposes for which Jesus and the apostles used this doctrine:

1. *It is a loud call to watchfulness.* "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye

therefore ready also: for *the Son of man cometh at an hour when ye think not* " (Luke 12: 35-40). "*Behold, I come as a thief*. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16: 15).

2. *It is an incentive to patience*. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and *He that shall come will come*, and will not tarry" (Heb. 10: 36, 37).

"Be patient therefore, brethren, unto the *coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh*" (Jas. 5: 7, 8).

"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 5). Saint of God, hold on. Your toils and struggles will soon be o'er.

"A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

3. *It promotes heavenly mindedness*. "For the grace of God that bringeth salvation hath appeared

to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 11-13). We are reminded of "Dr. Chalmers' famous picture of the inhabitants of a pestilential marsh, who had again and again been urged to emigrate, but they could not be induced to leave a certain for an uncertain good. At last one day they saw approaching and slowly passing by a beauteous isle, clothed with a verdure and loveliness they had never seen before, and breathing the balmy air of its glad and eternal spring over all their unhealthy plains. Then they began to eagerly inquire if they might enter its blessed harbor. They sent out their boats across the sea, they entreated permission to land upon the shores, and they gladly let go their old cabins and treasures, and hastened to the happy shores of this bright and holy paradise."

4. *It brings a blessed hope to those who weep over the dead in Christ.* "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with

the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:14-18).

" The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet Him in the skies,
With joy their Lord surrounding."

5. *It keeps us close to Christ.* "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). A. B. Simpson truly says: "When Elisha knew that Elijah's translation was near, he kept very close to his side. To every suggestion that he should leave his side he answered, 'As the Lord thy God liveth, and as thy soul liveth, I will not leave thee.' So, if we are waiting and watching for His coming, we will not let a moment separate us from Him. It was but one evening that Thomas was absent, but that very evening Jesus came. So let us cling to His side that His coming shall be no surprise, for the Master Himself is already within our happy heart, 'the hope of glory.'"

6. *It is a powerful incentive to holiness.* "And

every man that hath *this hope* in him purifieth himself, even as he is pure" (1 John 3:3). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto *the coming of the day of God*, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:11, 12). "For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear*, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:3-5).

A church looking for the return of Jesus will not be mixed up in any kind of worldliness. D. L. Moody says: "There is hardly any church that doesn't make a great deal of baptism; but in all of Paul's epistles I believe baptism is only spoken of thirteen times, while it speaks about the return of our Lord fifty times; and yet the Church has had very little to say about it. Now, I can see a reason for this; the devil does not want us to see this truth, for nothing would wake up the Church so much. The moment a man takes hold of the truth that Jesus

Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free."

7. *It fosters within the heart a real yearning for the Lord to return.* "Even so, come, Lord Jesus."

Our blessed Lord, who has loved us unto death has gone away to the mysterious Holy Land of heaven, promising on His return to make us His happy and eternal bride. Some say that He has gone forever, and that here we shall never see Him more. But His last words were, "Yea, I come quickly." And on the dark and misty beach sloping out into the eternal sea, each true believer stands by the love-lit fire, looking and waiting and praying and hoping for the fulfilment of His word, in nothing gladder than in His pledge and His promise, and calling ever from the soul of sacred love: "Even so, come, Lord Jesus."

And some of these nights, while the world is busy with gay frivolities and laughing at the maiden on the shore, a form shall rise over the surging waves, as once on Galilee, to vindicate forever all this watching and devotion, and bring to the faithful and constant heart a joy and glory and triumph which nevermore shall end.

8. *It provokes holy zeal.* "The night is far spent, the day is at hand."

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). The most earnest and deeply consecrated workers throughout Christendom are those who firmly believe in the personal and soon-coming of Jesus. George Muller, one of the most apostolic men of the past century, bears this testimony: "When it pleased God in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect it produced upon me was this: From my *inmost soul* I was stirred up to feel compassion for perishing sinners, and for the slumbering world around me lying in the wicked one, and considered, 'Ought I not to do what I can for the Lord Jesus while he tarries, and to rouse a slumbering church?'"

D. W. Whittle, a successful evangelist, says: "There is no truth, according to my observation, that has so stimulated men to consecration and work for Christ as the truth of the Scriptures concerning the personal coming of the Lord Jesus. There is nothing that has so blessed me as to see this truth. Nothing did so much to get me into Christian work. Evangelists throughout the country, as a rule, hold the truth as to the second coming of the Lord, and are blessed by it. When you see ministers who are

blessed and filled with the Spirit, and people love to hear the word of God from them, you will usually find that this truth has been opened up to them."

The lamented D. L. Moody says: "The Church is cold and formal; may God wake it up! And I know of no better way to do it than to get the Church to look for the return of our Lord. Some people say, 'Oh, you will discourage the young converts if you preach that doctrine.' Well, my friends, that has not been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, 'Moody, save all you can.' God will come in judgment to this world, but the children of God do not belong to this world; they are in it, but not of it, like a ship in the water; and their greatest danger is not the opposition of the world, but their own conformity to the world. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off."

9. *The hope of Christ's return is the only safeguard against discouragement in Christian work.* As J. McClurkan very truly remarks: "When we remember that paganism is rapidly on the increase, that every kind of heresy abounds, that state and

municipal corruption has become the order of the day, that after twenty centuries of preaching there is yet no country, city, town, hamlet, nor district of which it can be truly said, 'Behold, a Christian community,' that even the most of those who are received into the Church, if ever converted, lapse into a backslidden state, the temptation to discouragement become intense. But a premillennial view fills the soul with quiet restfulness, ardent courage, lofty enthusiasm, and heaven-born zeal."

J. C. Ryle says: "*You will not be confounded and surprised by the continuance of immense evils in this world.* Wars, and tumults and oppression, and dishonesty, and selfishness, and covetousness, and superstition, and bad governments, and abounding heresies, will not appear to you unaccountable. You will not sink down into a morbid, misanthropic state of mind when you see laws and reforms and education not making mankind perfect. You will not relapse into a state of apathy and disgust when you see churches full of imperfections, and theologians making mistakes. You will say to yourself, 'The time of Christ's power has not yet arrived—the devil is still working among his children, and sowing darkness and division broadcast among the saints—the true King is yet to come.'"

A recent issue of the *Word Bearer* says: "We once heard Evangelist Munhall thus define the two

schools of thought regarding the Lord's coming. He said that a premillennialist is one who accepts God's word as it reads, and facts as they are; while a post-millennialist is a twelve-year-old schoolboy going through a graveyard on a dark night, whistling to keep his courage up. A prominent Baptist minister attended a Bible Conference, heard the truth of the premillennial coming, and, before the conference closed, accepted it. In a private conversation he said to us: 'I feel like a new man. I am going home to work for God as never before. In harmony with the post-millennial theory, I thought that it was God's plan to convert the world in the present age through the means now existing, and I tried to make myself believe that the world is getting better; although I could not shut my eyes to the fact that sin is alarmingly on the increase both in the Church and out, and that comparatively few are being saved. I became discouraged. I thought the Gospel was a failure. Was nearly determined to give up the ministry and go into business, when God sent me to this conference. I thank Him.'

It seems to us that premillennialism has the only bright ray of hope that there is, while the opposite is the darkest pessimism. Dr. Scofield says: "Premillennialism gives the only solid basis for an invincible and triumphant optimism. Wellington, fighting desperately at Waterloo, did not find the hope

of the coming of Blucher casting a gloom over his mind."

If you are filled with this blessed hope you will be able to breast every storm of iniquity, and to stand manfully against every dark tide of evil, knowing that ere long Satan's reign will come to an end. Dr. Boardman truly says:

"This lofty conviction that the return of their triumphant King might occur at any moment was the conviction that made the primitive Christians the unworldly, majestic, all-conquering characters which they were. It lifted them to that great height whence they could look down on the world and see its real littleness. To feel sure that their King would certainly, and, perhaps, speedily return, shining in all the honors of a universal, lasting, transcendent kingdom, was to them a joyous, healthful, abounding inspiration, giving them joy in sorrow, riches in poverty, glory in obloquy, strength in weakness, triumph in battle, heaven on earth. Enough for them that the Kingly Bridegroom had said, 'Yea, I come quickly.' The bride, with the sensitiveness of a heavenly instinct, responded, 'Amen; come, Lord Jesus!'"

10. *Negatively, the failure to uphold and teach this doctrine has always ended in apostasy.* In the fourth century there was a general falling away from premillennial truth, and from then we date

the rise of the papacy with its multitude of evils. From Gibbon, Neander, and Mosheim, we learn that in the fourth century monks, monasteries, convents, penance, church councils, with church control of conscience, excommunication, the perfume of flowers, the smoke of incense, wax tapers in the church at noon-day, prostrate crowds at the altar drunk with fanaticism or wine, imprinting devout kisses on the walls and supplicating concealed blood, bones, or ashes of the saints, idolatrous frequenting martyrs' tombs, pictures and images of tutelar saints, veneration of bones and relics, gorgeous robes, tiaras, crosses, pomp, splendor and mysticism, were seen everywhere, and were the order of the day." It is a noteworthy fact, that as a rule, worldly churches are post-millennial in doctrine, while the spiritual are premillennial.

11. *This blessed doctrine is a powerful agency in promoting missionary zeal.* A very large proportion of foreign missionaries, nearly every expositor of note in Europe, thousands of baptized heralds of the cross in various lands, and nearly all the large army of evangelists, are avowed premillennialists in their faith and teaching. These men have found this truth to be a tremendous inspiration to them in their labors for the salvation of men. The author of "Jesus is Coming" says:

"This was the hope that inspired Heber, the great

missionary bishop of the English Church, who gave us that glorious missionary hymn, 'From Greenland's Icy Mountains,' and who spent his strength and rested from his labors 'on India's coral strand.'

"This was the hope that energized Gutzlaff, the opener of China, and Bettelheim, the opener of Japan; that inspired the noble Duff who, under its influence, woke moderate Scotland from its lethargy, and was the pioneer of his indomitable race in India. This was the hope that inspired and cheered and overjoyed McChesney, and our own Poor and Lowrie and Rankin and Lowenthal, and a host of others."

It will be admitted by all unprejudiced readers of history that not since the days of the apostles have any preachers of the Gospel shown greater missionary zeal than the founder of Methodism and his most eminent associates. And were they not premillennarians?

Dr. William Nast, the commentator, in referring to some men of learning in other churches, who advocate this doctrine, says: "I admit that the Methodist Church is not so largely represented, and that at present premillennial views are unpopular among us, but it was not always so. Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied premillennial ground."

And in what is considered the most complete and reliable Life of Wesley ever written, Tyerman gives

convincing evidence of Wesley's premillennial views. A writer of the name of Hartley published a work advocating this doctrine, and Wesley, after reading the work, addressed to Hartley the following letter: "Your book on the millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible."

After introducing this letter, which was published in the *Methodist Magazine*, Tyerman makes the following pertinent remarks: "With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a millenarian, a believer in the second advent of Christ to reign on earth, visibly and gloriously, for a thousand years. This is a matter which none of Wesley's biographers have noticed, and yet the above is not the only evidence in support of it."

In fact, so firmly did Wesley believe this precious truth that, referring to the early Christian fathers who accepted it, he said: "To say that they believed this was neither more nor less than to say they believed the Bible."

The sainted Fletcher was possessed of an all-consuming love for the souls of men. He gave expression to these fervent words: "Oh, that the thought, the hope of millennial blessedness may animate me

to perfect holiness in the fear of God, that I may be accounted worthy to escape the terrible judgments which will make way for that happy state of things, and that I may have part in the first resurrection, if I am numbered among the dead before that happy period begins."

The *Pentecostal Herald* says: "We have noticed that those who are loudest in their protestations against the premillennial view, who are more insistent on the triumphs of the Gospel, are, as a rule, doing the least for the conversion of men. Nine times out of ten if you find a tobacco-using, cold-blooded, Sunday-train-riding, Sunday-newspaper-reading fighter of holiness, who has not had a revival under his ministry in ten years, that man is a post-millennialist. He feels that to insist on the coming of Christ before the conversion of the world is to 'minify the Gospel.' Of course, we do not say that all post-millennialists are of this type; but we do insist that nine out of ten of this sort of preachers are post-millennialists. He who is looking for the early return of his King cannot in any wise afford to be entangled with worldly alliances and swallowed up with the spirit of worldliness that is to-day dominating so much of the Church. A brother said to the writer, that though it was hard for him to believe in the premillennial view of Christ's return, yet he found more spiritual help and profit while

reading on this line than on any other. The fact is, there is no doctrine more calculated to stir the heart, purify the desires, to strengthen the faith, and intensify the zeal than this."

12. *The preaching of this doctrine produces great conviction.* In fact, we know of no other truth which will beget more serious, anxious inquiry among the unsaved than this. The possibility of Christ's sudden appearing, and the certainty that all who are not then ready, if they live, must suffer the unutterable pangs of the dark tribulation period, are mighty awakening truths, which the word of God bequeaths to the Church, and of which post-millennialism most shamefully robs it.

The following portions of Scripture show some additional purposes for which this eminently practical doctrine is used. It is used as a motive:

1. *To repentance.* "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until *the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 19-21). "Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I *will come on thee as a thief*,

and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

2. *To sobriety.* "For yourselves know perfectly that *the day of the Lord* so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. . . . Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:2-6).

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at *the revelation of Jesus Christ*" (1 Peter 1:13).

"But *the end of all things is at hand*: be ye therefore sober, and watch unto prayer" (1 Peter 4:7).

3. *To fidelity.* "After a long time *the lord of those servants cometh*, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:19-21).

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in

due season? Blessed is that servant, *whom his lord when he cometh* shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:42-44).

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:12, 13).

4. *Not to be ashamed of Christ.* "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, *when he cometh* in the glory of his Father with the holy angels" (Mark 8:38).

5. *Against worldliness.* "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For *the Son of man shall come* in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:26, 27).

6. *To moderation or mildness.* "Let your moderation be known unto all men. *The Lord is at hand*" and without offence *till the day of Christ*" (Phil. 1:9, 10).

7. *To sincerity.* "And this I pray, that your love may abound yet more and more in knowledge and

in all judgment; . . . that ye may be sincere and without offence *till the day of Christ*" (Phil 1: 9, 10).

8. *To ministerial faithfulness.* "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing* and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. 4: 1, 2).

9. *To induce obedience to the apostles' injunctions.* "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6: 13, 14).

10. *To pastoral diligence and purity.* "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*" (1 Peter 5: 2-4).

11. *To endure manifold temptations and the severest trial of faith.* "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at *the appearing of Jesus Christ*" (1 Peter 1: 7).

12. *To bear persecutions.* "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, *when his glory shall be revealed*, ye may be glad also with exceeding joy" (1 Peter 4:13).

13. *To brotherly love.* "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at *the coming of our Lord Jesus Christ* with all his saints" (1 Thess. 3:12, 13).

14. *To keep in mind our heavenly citizenship.* "For our citizenship is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ*; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able, even to subdue all things unto himself" (Phil. 3:20, 21).

15. *To love the second coming of Christ.* "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also *that love his appearing*" (2 Tim. 4:7, 8).

16. *To look for Him.* "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many;

and unto them that look for him shall he appear the second time, without sin unto salvation" (Heb. 9: 27, 28).

17. *To confidence that Christ will finish the work.* "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6).

18. *To the hope of a rich reward.* "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 27, 28).

19. *To assure the disciples of a time of rejoicing.* "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1: 14).

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2: 16).

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2: 19).

20. *To comfort the apostles in view of Christ's departure from them.* "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14: 3).

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven*" (Acts 1:11).

21. *Practical faith in the second coming is a crowning grace and assurance of blamelessness in the day of the Lord.* "I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ, that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye came behind in no gift; waiting for *the coming of our Lord Jesus Christ*, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:4-8).

22. *It is the principal event for which the believer waits.* "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and *to wait for his Son from heaven*, whom he raised from the dead, even Jesus which delivered us from the wrath to come" (1 Thess. 1:9, 10).

23. *It is declared to be the time of tribulation to unbelievers.* "And to you who are troubled rest with us, when *the Lord Jesus shall be revealed from heaven* with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall

be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

24. *It is proclaimed every time the Lord's supper is celebrated.* "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *until he come*" (1 Cor. 11:24).

Referring to the use Christ made of this doctrine in His message to the churches, the eminent commentator Seiss says:

"These epistles further set before us Christ's use of the great doctrine of His return, and the very high place it occupies among the motives to penitence, hope, steadfastness, and godly fear. In this respect, the language of the blessed Lord harmonizes exactly with that of His inspired servants. Finding the Ephesians cooling in their love, He enjoined on them a speedy repentance and return to their first works, lest His coming should suddenly overtake them. The suffering Smyrniotes, though taught to look for naught but tribulation in this world, were exhorted to be faithful in view of the crowns which it is assigned to that day to bring. The Pergamites were plied with it as an object of just dread to them, in consequence of their Balaamite and Nicolaitane doctrines, and as the great incentive to immediate repentance. The believers of Thyatira were referred to it as the motive for holding fast to the faith, and

as an event which was to end their struggles and temptations. The Sardians are commanded to remember how they had received and heard, and to hold fast and repent, and watch, on pain of having their Lord and Judge come upon them as a thief, which is contemplated as the worst of calamities. To the Philadelphians it is announced as a subject of comfort and hope that Christ shall quickly come. And to the Laodiceans He is represented as already present, knocking at the door, prepared to bless those ready to receive Him, but about to eject with loathing the lukewarm masses who fail in fervency and timely repentance."

In closing this inquiry we would ask: Is there any other doctrine in all God's Word more practical than the above? Is there a theme which presents a deeper motive for crucifying the flesh, separation unto God, to live a holy life, and to work for souls as our hope and crown of rejoicing than this does? We know of none.

CHAPTER XVII.

CLOSING APPEAL.

WE confess to a strong desire that every reader of this book may be profoundly stirred to a keen realization of the tremendous truths which are herein recorded, and to the necessity of being constantly ready for the coming of the Son of man. In this closing chapter we would fain appeal to you, dear reader, to lay these things to heart. Read carefully the following searching words from the pen of Mrs. Harriet Beecher Stowe. They are a graphic description of events *soon* to be realized:

"The night is far spent; the day is at hand." My soul vibrated for a moment like a harp. Is it true? The night, the long night of the world's groping agony and blind desire, *is* it almost over? *is* the day at hand? Again: 'They shall see the Son of man coming in a cloud, with power and great glory. And when these things come to pass, look up and rejoice, for your redemption is nigh.'

"Coming! The Son of man really coming into *this* world again with power and great glory?"

"Will this really ever happen? Will this sordid commonplace earth see it? Will these skies brighten

and flash? And will upturned faces in this city be watching to see Him coming?

"So our minister preached in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

" 'So absurd,' she said, 'when her income, I know, cannot be half what ours is, and I never think of sending to Paris for my things. I should look on it as morally wrong.'

"I spoke of the sermon.

" 'Yes,' said my wife, 'what a sermon!—so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, *don't* forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were also on my mind, that I was thinking of them every now and then in church; and that was so wrong of me!'

" 'My dear,' said I, 'sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If

they are true, what things they are! For instance, these Advent sermons. If we are looking for *that* coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church? or is it a dream?

"‘I *do* believe,’ said my wife, earnestly (she is a good woman, my wife). ‘Yes, I *do* believe, but it is just as you say. Oh, dear!—I have so many things to think of!’ and she sighed.

"So did I, for I knew that I, too, was very worldly. After a pause, I said, ‘Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here to-morrow?’

"‘I think,’ said my wife, ‘there would be some embarrassment on the part of our great men, legislators, and chief councillors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!’

"‘Perhaps,’ said I, ‘He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces.’

"‘Oh!’ said my wife, earnestly, ‘if I thought our money separated us from Him, I would give it all—yes, *all*—might I only see Him.’

"She spoke from the bottom of her heart, and for a moment her face was glorified.

“ ‘You will *see* Him some day,’ said I, ‘and the money we are willing to give up at a word from Him will not keep Him from us.’

“That evening the thoughts of the waking hours mirrored themselves in a dream.

“I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

“There was a whispering stillness around. Groups of men stood at the corners of the street and discussed an impending something with suppressed voices.

“I heard one say to another, ‘*Really* coming? What? To-morrow?’ And the others said, ‘Yes, to-morrow. On Christmas Day He will be here.’

“It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully upon his neighbor, as if to say, ‘Have you heard?’

“Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

"Yet, though I felt awe, I felt a sort of confiding love as I said:

" 'Tell me— is it really true? *Is Christ coming?*'

" 'He *is*,' said the angel. 'To-morrow He will be here!'

" 'What joy!' I cried.

" 'Is it joy?' said the angel. 'Alas, to many in this city it is only terror! Come with me.'

"In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures, and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke—

" 'I don't know, wife, how *you* feel; but I don't like this news. I don't understand it. It puts a stop to everything I know anything about.'

" 'Oh, John!' said the woman, turning towards

him a face pale and fervent, and clasping her hands, 'how can you say so?'

"And, as she spoke, I could see breaking out above her head a tremulous light, like that above the brow of an angel.

" 'Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off! What does He want of me? I'd be willing to make over—well, three millions to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow.' .

" 'Is He not our best friend?'

" 'Best friend!' said the man, with a look half fright, half anger. 'Mary, you don't know what you are talking about! You know I always hated these things. There's no use in it; I can't see into them. In fact, I *hate* them.'

"She cast on him a look full of pity. 'Cannot I make you see?' she said.

" 'No, indeed, you can't. Why, look here,' he added, pointing to the papers, 'here is what stands for millions! To-night it's mine, and to-morrow it will be all so much waste paper; and, then, what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole*, not to have Him come these hundred years.'

"She stretched out her thin hand toward him, but he pushed it back.

“‘Do you see?’ said the angel to me, solemnly, ‘between him and her there is a “*great gulf fixed.*” They have lived in that one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ.’

“Again, the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was!—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft, baby voices.

“‘When mother comes she will bring us some supper,’ said they.

“‘But I’m so cold!’ said the little outsider.

“‘Get in the middle, then,’ said the other two, ‘and we’ll warm you. Mother promised she would make a fire when she came in, if that man would pay her.’

“‘What a bad man he is!’ said the oldest boy; ‘he never pays mother if he can help it.’

“Just then the door opened, and a pale, thin woman came in laden with packages. She laid all down, and came to her children’s bed, clasping her hands in rapture.

“ ‘Joy, joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow.’ ”

“ Every little bird in the nest was up, and the little arms around the mother’s neck; the children believed at once. They had heard of the good Jesus. He had been their mother’s only friend through many a cold and hungry day, and they doubted not He was coming.

“ ‘Oh, mother, will He take us? He will, won’t He?’ ”

“ ‘Yes, my little ones,’ she said, softly, smiling to herself. “He shall gather the lambs with His arms, and carry them in His bosom.” ’ ”

“ Suddenly, again, as if by the slide of a magic lantern, another scene was present.

“ We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: ‘Judge me, O Lord! for I have walked in my integrity. I am as a wonder unto many; but thou art my strong refuge.’ ”

“ In a moment the angel touched her. ‘My sister,’ he said, ‘be of good cheer. Christ will be here to-morrow.’ ”

"She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

" 'Come, Lord, and judge me: for thou knowest me altogether. Come, Son of man, in thee have I trusted; let me never be confounded. Oh, for the judgment seat of Christ!'

"Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewellery, laces, silks, velvets, and every fanciful elegance of fashion, but they looked troubled.

" 'This seems to me really awful,' said one, with a suppressed sigh. 'What troubles me is, I know so little about it.'

" 'Yes,' said another, 'and it puts a stop to everything! Of what use will all these be to-morrow?'

"There was a poor seamstress in the corner of the room, who now spoke: 'We shall be ever with the Lord,' she said.

" 'I'm sure I don't know what that can mean,' said the first speaker, with a kind of shudder; 'it seems rather fearful.'

" 'Well,' said the other, 'it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life.'

“ ‘It is enough to *be with Him*,’ said the poor woman. ‘Oh, I have so longed for it!’

“ ‘*The great gulf*,’ again said the angel.

“ Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Congregationalist, Baptist, Presbyterian, Old School and New School, all stood hand-in-hand.

“ ‘It’s no mater now about these old issues,’ they said. ‘He is coming; He will settle all. Ordinations and ordinances, sacraments and creeds, are but the scaffolding of the edifice. They are the shadow; the substance is Christ.’

“ And hand-in-hand they turned their faces when the Christmas morning light began faintly glowing; and I heard them saying together, with one heart and voice:

“ ‘Come, Lord Jesus, come quickly!’ ”

We close this chapter and this book with a few stirring words from the late C. H. Spurgeon:

“ The Lord bids us watch for Him. That is the marrow of the text: ‘Blessed are those servants whom the Lord, when he cometh, shall find watching.’ Now, what is this watching? Not wishing to use my own words, I thought that I would call your attention to the context. The first essential part of this watching is that we are not to be taken up with present things. You remember that the twenty-second verse is about not taking thought what you

shall eat, or what you shall drink. You are not to be absorbed in that. You who are Christians are not to live the fleshly, selfish life that asks: 'What shall I eat and drink? How can I store up my goods? How can I get food and raiment here?' You are something more than dumb, driven cattle, that must think of hay and water. You have immortal spirits. Rise to the dignity of your immortality. Begin to think of the kingdom, the kingdom so soon to come, the kingdom which your Father has given you, and which, therefore, you must certainly inherit—the kingdom which Christ has prepared for you, and for which He is making you kings and priests unto God, that you may reign with Him for ever and ever.

"Oh, be not earth-bound! Do not cast your anchor here in these troubled waters. Build not your nest on any of these trees; they are all marked for the axe, and are coming down; and your nest will come down, too, if you build it here. Set your affection on things above, up yonder—

"Up where eternal ages roll,
Where solid pleasures never die,
And fruits eternal feast the soul."

"There project your thoughts and your anxieties, and have a care about the world to come. Be not anxious about the things that pertain to this life. 'Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'

“Reading further down, in the thirty-fifth verse, you will notice that watching implies keeping ourselves in serviceable condition. ‘Let your loins be girded about.’ You know how the Orientals wear flowing robes, which are always getting in their way. They cannot walk without being tripped up; so that if a man has a piece of work on hand, he tucks in his robe under his girdle, ties his girdle up tightly, and gets ready for his task, as we should say in English, turning the Oriental into the Western figure, rolling up your shirt-sleeves, and preparing for work. That is the way to wait for the Lord—ready for service, that, when He comes, He may never find you idle.

“I called to see a sister one morning, and when I called she was cleaning the front steps with some whitening, and she said: ‘Oh, my dear pastor, I am sorry that you should call upon me just now! I would not have had you see me like this on any account.’ I answered: ‘That is how I like to see you—busy at work. I should not have liked to have come in and caught you talking to your neighbor over the back palings. That would not have pleased me at all. May your Lord, when He comes, find you just so: doing your duty!’ You see exactly what is meant. You are to be doing your duty; you are to be engaged about those vocations to which God has called you. You are to be doing it all out of love to Christ and as service for Him. Oh, that we might watch in that style, with our loins girded about! Work and wait

and watch! Can you put those three things together? Work and wait and watch! This is what your Master asks of you.

"And next He would have us wait with our lights burning. If the Master comes home late, let us sit up late for Him. It is not for us to go to bed until He comes home. Have the lights all trimmed; have His chamber well lit up; have the entrance-hall ready for His approach. When the King comes, have your torches flaming, that you may go out to meet the royal Bridegroom and escort Him to His home. If we are to watch for the Lord as we ought, it must be with lamps burning. Are you making your light to shine among men? Do you think that your conduct and character are an example that will do your neighbors good, and are you trying to teach others the way of salvation? Some professors are like dark lanterns, or candles under a bushel. May we never be such! May we stand with our lamps trimmed and our lights burning, and we ourselves like unto men that wait for their Lord; not walking in darkness, nor concealing our light, but letting it shine brightly! That is the way to watch for Christ, with your girdle tight about you, because you are ready for work, and your lamp flaming out with brightness because you are anxious to illuminate the dark world in which you live.

"To put it very plainly, I think that watching for the coming of the Lord means acting just as you

would wish to be acting if He were to come. I saw in the Orphanage school-room that little motto, 'What would Jesus do?' That is a very splendid motto for our whole life. 'What would Jesus do in such a case, and in such a case?' Do just that. Another good motto is, 'What would Jesus think of me if He were to come?' There are some places into which a Christian could not go; for he would not like his Master to find him there. There are some kinds of amusements into which a believer would never enter; for he would be ashamed for his Master to come and find him there. There are some conditions of angry temper, of pride, petulance, or spiritual sloth, in which you would not like to be if you felt that the Master was coming. Suppose an angel's wing should brush your cheek just as you have spoken some unkind word, and a voice should say, 'Your Master is coming,' you would tremble, I am sure, to meet Him in such a condition.

"Oh, beloved, let us try every morning to get up as if that were the morning in which Christ would come; and when we go to bed at night, may we lie down with this thought, 'Perhaps I shall be awakened by the ringing out of the silver trumpets heralding His coming. Before the sun arises I may be startled from my dreams by the greatest of all cries, 'The Lord is come! The Lord is come!' What a check, what an incentive, what a bridle, what a spur, such thoughts as these would be to us! Take

this for the guide of your whole life. Act as if Jesus would come during the act in which you are engaged; and if you would not wish to be caught in that act by the coming of the Lord, let it not be your act.

"The second verse of our text speaks about the Master coming in the second watch, or in the third watch. We are to act as those who keep the watches of the age for Christ. Among the Romans it was as it is on board ship, there were certain watches. A Roman soldier, perhaps, stood on guard for three hours, and when he had been on the watch for three hours there came another sentry who took his place, and the first man retired and went back to the barracks, and the fresh sentinel stood in his place during his allotted time. Brethren, we have succeeded a long line of watchmen. Since the days of our Lord, when He sent out the chosen Twelve to stand upon the citadel, and tell how the night waxed or waned, how have the watchers come and gone! Our God has changed the watchers, but He has kept the watch. He still sets watchmen on the walls of Zion, who cannot hold their peace day or night, but must watch for the coming of their Master, watch against evil times, and watch against error, and watch for the souls of men.

"At this time some of us are called to be especially on the watch, and dare we sleep? After such a line of lynx-eyed watchman, who counted not their lives dear unto them that they might hold their posts and

watch against the foe, shall we be cravens, and be afraid; or shall we be sluggards, and go to our beds? By Him that liveth, and was dead, and is alive for evermore, we pray that we may never be guilty of treason to His sacred name and truth; but may we watch on till the last moment, when they shall ring out the clarion cry: 'Behold, the Bridegroom cometh! Go ye out to meet him!'"

People of the tabernacle, you are set to watch to-night just as they did in the brave days of old! Whitfield and Wesley's men were watchers; and those before them, in the days of Luther and Calvin, and backward, even to the days of our Lord. They kept the watches of the night, and you must do the same until

"Upstarting at the midnight cry,
Behold your heavenly Bridegroom nigh."

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24: 42-46).

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